Stack 004.15
Z19

Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the
UNION THEOLOGICAL SEMINARY
New York

Yugoslavia Repatriates Greek Children

September 5, 1951

FROM COVER TO COVER

Russell J. Humbert, minister of the Trinity Methodist Church, Youngstown, Ohio, tells us to SAY YES TO LIFE! ..... Page 3

RELIGION IN THE COLLEGES is discussed by L. Harold DeWolf of the Boston University School of Theology. ..... Page 4

WANTED: CHAPLAINS FOR OUR ARMED FORCES, says Percy M. Hickcox, minister of St. Paul's Methodist Church, Lynn, Mass., and chaplain (Colonel) in the USAR. ..... Page 9

REFUGEES IN TENTS are described by John K. Montgomery, minister of the Fisk Memorial Church, Natick, Mass. ..... Page 10

Hoover Rupert, minister of the First Methodist Church, Jackson, Michigan, and former national director of the Methodist Youth Fellowship, is the author of a new series of articles to be printed in ZIONS HERALD called YOU'RE ONLY YOUNG ONCE. ..... Page 14

READERS WRITE

Suggests Biblical Test

Do you suppose your ministerial readers would be offended if a mere layman made a suggestion about a job that needs to be done, and for which they should be admirably fitted, and also have an unqualified opportunity? In considering the idea, they should remember that by birth they were U. S. citizens before becoming ministers, and that no church affiliation or other consideration should supercede their obligations as such.

Getting down to brass tacks, my suggestion is that our ministers set aside one Sunday in each month to give their congregations a good rousing talk on the subject, "Candidates from the Bible." To illustrate: We have two candidates for the same office, both claiming to be the best fitted. We make our choice, only to find out later that we elected a one-talent man to fill a ten-talent office.

But supposing before that election our minister had given us an outline of the life and accomplishments of a Biblical character whom he considered would qualify for our vote. Asking us to compare his proven abilities with those expressed by the real candidates, don't you suppose that we could cast our vote more intelligently?

I have been a voter for 47 years, and have used this same idea constantly, and it has proven helpful to me in making a final choice. I believe that the Bible is a reliable text-book for guidance in our everyday living, and I can think of no more important part of that living than in carrying out our duty as citizens.

If this idea was faithfully carried out, church members would soon be more critical of those who offer themselves as candidates: more objective in casting their ballots; and also keep a closer check on those already in office. And the material for such a series is practically unlimited. Even I, a mere layman, could quickly name at least a dozen individuals from the Bible who could qualify for any elective office, from that of president down to selectman in the smallest town.

So, folks, there is the idea; and don't anyone come up with that old chestnut about mixing religion and politics, for if we ever needed more Christianity in politics, the time is now. That is, if the constantly increasing evidence of their low moral standards, are any criterion.

ROLAND P. BACON,
Fitchburg, Mass.

Liked Article

It was with interest that I read the article in the issue of August 8th, "Of a Religious Issue on Which Folks Differ," by Robert Segal. It was a defense of the action of the Central Conference of American Rabbis in their opposition to released time from the public schools for the purpose of religious education.

This is an anomaly when we consider what was probably the origin of this custom. William A. Wirt became superintendent of schools in Gary, Indiana, in 1905. He was a graduate of DePauw University in the class of 1898. He instituted the system of releasing school children at certain hours to hold jobs and for other legitimate purposes. The Jewish rabbi in the city took advantage of this to have his children during school hours to come to the synagogue for instruction in the Hebrew language.

Dr. Joseph M. Avann took the pastorate of the Methodist church in Gary in 1911. he saw the Jewish children on their way to the synagogue, he inquired of Professor Wirt, who was a member of his congregation, what would hinder the Methodist youth being permitted to come to the church for instruction. The superintendent replied there would be no objection, so this possibly was the beginning of released time.

Dr. Wirt became so well known as an educator that at one time the city of New York was paying him $10,000 a year for periodic visits to assist in putting into operation certain reforms in its system of public schools. His work was ended there largely by it being undermined by politicians.

G. F. HUBBARTT,
Indianapolis, Ind.

Thank You

Thank you for two recent contributions. First, for printing Hoover Rupert's article, "Let The Pastor Be A Pastor." Second, for your editorial, "The Protestant Vatican." Both speak to the same truth.

Elect officers and find a building seems to be the best formulae for amassing statistics. Such statistics might not be too dangerous if they did not make us feel we had accomplished something and if it did not blind us to the age-old pattern and process of a redemptive society. That pattern which we lose sight of so often, is the small group of disciplined, devoted men and women who release power to change the world, by working and worshipping together in an intimate fellowship.

That early church was made up of laymen who were so related. They were religious by vocation rather than by profession. It is that pattern which has emerged each time the world has seen a religious revival. We would do well to re-evaluate the Wesleyan movement and especially the class meeting which generated the power for redeeming individuals and societies.

Salvation, both of the individual and society may come, even in our day, through such living, intimate fellowships, or "Blessed Communities," as the early group that surrounded Jesus, the early Methodist class meeting groups and such groups as the Quaker fellowships (before they became another competing denomination). It seems extremely doubtful whether advances of mass evangelism or even institutionalism will play a significant part in the redemptive process.

Our ZIONS HERALD Club will send in subscriptions this week. We appreciate the significant contribution you are making to religious journalism by remaining a voice.

WILLIAM D. HUDSON,
Monroe, N.H.

Like New Wine

I am pleased to renew my subscription for another year. I read ZIONS HERALD with pleasure from cover to cover. I think it's like new wine; it improves with age . . . I wish I could put it in every home . . .

I am an old subscriber, 90 years of age.

(Miss) MARY E. GODDING,
Augusta, Maine.

Say Yes To Life!

RUSSELL J. HUMBERT

How many times have you met the little fellow who urried under his arm the big book entitled, "I Only Find ault!" ? He is the negative soul who lives from day to ay spreading gloom and seeing only the negative and e miserable. If he hasn't anything to worry about he on finds something upon which to use his worrying magination. This person we call the pessimist. This erson we gladly avoid.

More often you meet the big person who readily dis- lays the well-written little book entitled, "We Find Only he Good Things." Its cover is brilliant and attractive, s text is readable. He who carries this little volume is positive person who lives beyond the day into the fu- ure, having and giving confidence to all whom he meets. This is the person we call an optimist. This person we gladly seek and follow.

It is natural that we seek the optimist. He says "yes" o life and makes us desire to do the same. I have always elt that this was the very reason why people followed esus. It was because He was positive and "went about doing good." His attitude was positive, creative and healthy. To His critics who did not understand His eternal significance He said, "Verily, verily, I say unto you, before Abraham was born, I am." This buoyant spirituality was contagious and caused those whom He met to say "yes" to life.

Christ Like

We should say "yes" to life because it is Christ-like. Let us not apologize for this fact. I had a reassuring thing happen this week. While attending a professional con- ference on teaching in the public schools one of the mem- bers of the group, a school superintendent said, "Let us emphasize the place of Christian ideals in our public schools. This is more important than good buildings, at- tractive texts or anything else." Yes, we need not apolo- gize for calling a Christian attitude by its right name.

Christ lived and taught the attitude which makes a person say "yes" to life. His statements were positive. "Before Abraham was born, I am." "I am the way, the truth and the life." "This do and thou shalt live." The artists who have painted their conceptions of the Christ may have given Him gentle and feminine characteristics, but He was never portrayed as a weakling. He was a positive person in the lives of those who knew Him either in the flesh or in the Spirit.

Those who have followed the Master have said "yes" to life. Look at those who first met Him, especially Paul. He said, "I know whom I have believed." There was no doubt here. He had met a new person of power who had changed his life. John Wesley, the cold methodical man of letters, became a positive warmhearted person who led thousands to the feet of the Master. Under this spiritual leadership people made new commitments. We have moved away from public decisions to our detriment. Peo- ple must say "yes" to life, because it is Christ-like.

Practical

We should say "yes" to life because it is practical, it works. This may not be the highest test, but it is one we readily understand. Ours is an age of production and tested practicality. The pinched souls that constantly say "no" are not living the most productive life on any level.

This positive attitude works within the home. A little kindness and consideration shown to those we love the most goes a long way toward making the home happy. This may sound simple but I remember my mother say- ing something like this, "After you are married, always remember to notice the important little things which your wife has done during the day to make your home cleaner, brighter and better. If the curtains have been washed, tell her how much this means to you and the rest of the family." This must not become a studied thing, but as natural as breathing. It is having the Christian attitude in the home. This is one way of saying "yes" to life.

This positive attitude works within the physical body. Many of my physician friends have confirmed the fact that many people are regular patients because they think poor health. Let us not confuse the issue — many people have organic illness and all the positive thinking in the world will not effect a cure. I am thinking of emotional hearts, high blood pressure and those who have stomach ulcers, some of these could be prevented if people had faith and said "yes" to life. Try it, it works.

THIS POSITIVE attitude works in business and in- dustry. A few weeks ago I sat in the office of one of the great industrial concerns of our nation. The par- ticular office in which I was a guest was the public rela- tions office. Great sums of money are being spent by this industry to help management, labor and the stock-holders to see the value of pulling together as a team. Of course business is competitive, but it need not be destructive. This is being seen by many and steps are being taken to help men see the importance of saying "yes" to life in this important area of our national life.

This positive attitude works in the church and any- where people are organized for a great cause. I do not mean to be an escapist but how much more healthful it would be to ask — "How can I better my church?" rather than ask, "What's wrong with your church?" May I sug- gest that you take a pencil and paper and list some of the ways in which you can make your church better? Let's be personal about this, it is your responsibility and one way of saying "yes" to life. As a starter let me suggest some things that we can do to make our church more ef- fective as part of the Kingdom of God here;

1. Attend the services of worship regularly.
2. Participate in some particular area of interest and need, such as church school class.
3. Invoice your talents and find some place within the Church where they can be used to the best of

(Continued on Page 20)

Religion In The Colleges

L. HAROLD DeWOLFE

Religious observances and instruction in the public schools have been under heavy attack in recent years and as a result have declined seriously. It is a strange but encouraging fact that in the colleges, including the state universities, courses on religion have increased substantially during the same period. As Willard L. Sperry writes, "At this point the trend in tax-supported institutions of higher learning is the reverse of that in the grade schools, where a prudential timidity is deleting even the most neutral or catholic religious act — let us say the recitation of the Lord's Prayer. Why a state university should be quietly expanding in this whole area, while the lower schools are becoming more and more cautious is one of the interesting cultural and political riddles of the moment." Some facts regarding the religious expansion in the colleges will be mentioned later in the article.

There are many reasons for this encouraging trend in our institutions of higher learning. One among them is the organized effort of the National Council on Religion in Higher Education. Founded in 1922 by Charles Foster Kent, a Yale professor, and having apparently considerable financial resources, this organization of college and university leaders set out with the deliberate intent of increasing the number and quality of college courses dealing with religion, to foster other religious observances on American campuses and in every possible way to deepen the understanding and influence of religion among students and faculty members.

Fifteen fellows and officers of the council have just issued a book studying the chief trends and problems confronted by anyone concerned with religion in higher education, and incidentally taking stock of the council itself. This symposium, entitled "Liberal Learning and Religion," * skillfully edited by Amos N. Wilder, merits the widest and most thoughtful reading.

After an encouraging survey, by Thornton W. Merriam, of religious advances in the colleges during the last quarter century, four writers show how a persistent probing into any of the main fields of college study, including the presuppositions and responsibilities they imply, leads into religious issues. For example, Edwin E. Aubrey points out that the study of the natural sciences is based on the assumptions that it is good to know the truth and that there are ends worth serving by the means which the sciences make available. Here are implicit beliefs concerning our moral responsibilities and the relation of the universe to them which cannot be thought through adequately excepting on religious terms. Roger L. Shinn shows the impossibility of writing history without using standards of value both for selection and for interpretation of the facts to be set forth. He argues persuasively that the only perspective in which history can be understood is the perspective of Christian faith. Douglas Knight portrays the temptation confronting the teacher of the humanities to fall into a mere aestheticism in which "art for art's sake" will be the spoken or implicit watchword. To succumb, he maintains, is to separate the arts from life, to the incalculable impoverishment of both. On the other hand, when properly understood, he insists, the humanities are based finally in those complex "human perceptions" and that "humblest kind of faith" which are also "the bases of mature religion."

Walter G. Muelder points out that the social sciences began with a moral commitment to devoted service. For a time they showed an increasing tendency to attempt a morally neutral kind of objectivity. Now, he says, there is widespread evidence that such neutrality cuts the nerve of motivation in the social sciences, calls in question the presuppositions on which they rest and makes possible their perversion to the destruction of the only kind of society in which they can flourish. Many contemporary students of society are keenly aware of these relations and there are encouraging signs of a return to the moral vision and commitment of earlier days. Where this trend is adequately thought through it means an entering upon such a quest for and devotion to a universal moral law as has always been of concern to men of monotheistic faith.

"If Bismark could devote all his talents to uniting Germany, and Napoleon wanted military power so badly he was willing to give his life for it, the Christian minister can give time and talent to developing a capacity to care."

* * * *

G. Ray Jordan, "You Can Preach," Revell, New York.

The third part of the book is devoted to studies of "The Academic Community" as a whole and some relations of religion to it. Victor L. Butterfield comments on the noticeably increasing seriousness of college students in the last twenty years, involving a deepening "concern for moral and political issues, and even for spiritual ones." But this trend, he observes, is accompanied by increased suspicion of the traditional churches and their conventional forms of expression. The reviewer would join with President Butterfield and innumerable other observers in attesting the substantial increase in spiritual concern among college students, but doubts that there has occurred concurrently a net increase in suspicion toward the churches. There are marked evidences to the contrary, including the very striking increase in the number of college students, especially superior ones, who are seeking to enter the Christian ministry. However, there are certainly great numbers of college students who are serious seekers for religious truth and life but who are also thoroughly skeptical of the churches' being able to

r much of either. Bernard M. Loomer pulls no punch-
n describing — accurately, I think — the prevailing
orance of religion among college faculty members.
ese people have been largely engrossed in their special-
l fields and think of religion as the faith of their child-
d, a faith which did not mature with their specialized
owledge. Hence most college professors are either
tile or tolerantly condescending toward the active faith
their more religious colleagues. It is here that the
atly increasing amount of mature, scholarly teaching
religion now going on may bring about one of the
st significant changes in another generation.

ELLING OF THE expansion in religious instruc-
tion on the college campuses, Virginia Corwin says,
y 1940 all church related colleges, 85 per cent of the
dependent colleges, and 30 per cent of the state institu-
ns had departments of religion." In addition, there are
urses not organized in special departments and off-
npus schools of religion at many other institutions. The
nd continues. Only the teachers' colleges have been
le affected by this movement — doubtless both an ef-
t and a cause of the still advancing secularization of
e public schools.

Dean Sperry gives a number of sage advices to college
aplains and others responsible for leading worship on
e campus. Howard Y. McClusky, in a chapter made
e more significant by his experience on the faculty of a
-supported school, the University of Michigan, discus-
"The Development of Religious and Moral Values."
pecially interesting is his account of the findings by a
mmittee from his institution concerning the constitu-
nal and historic place of religion in relation to higher
ucation. This committee found that a state institution
higher learning in the United States had not only the
ht but the duty to give religious instruction. To fail
this is in effect to give sectarian anti-religious instruc-
n and the applying or yielding to sectarian pressures
the evil which such universities must by all means
oid. Mildred McAfee Horton presents a spirited de-
nse of academic freedom and indicates how vital is its
lation to religion. With good reason she points out that
al freedom in the colleges may be threatened not only
political pressure groups and government aid, but also
private donors and by incompetent or bad-tempered
ofessors and administrators.

HE LAST SECTION of the symposium consists of
two valuable essays of more general character and a
al chapter on the organization which gave birth to the
ok. Gregory Vlastos presents a searching examination
"Religion and Democracy." Particularly incisive are
s exposures of the radically undemocratic economic prac-
ces often defended in the name of democracy and the
religious as well as undemocratic practices that have
en supported in the name of Christianity. But all this
preliminary to his ringing appeal for the kind of faith
hich is an absolute necessity for a secure and living de-
ocracy. Says Vlastos, "The trouble with modern man
that he lacks faith not only in democracy but equally in
erything else. . . . This is a spiritual sickness and only
religion can heal it. And the religion which must heal it, is the ancient faith of the prophets and of Jesus of Nazareth translated into the idiom of our own life and thought and purged of all magical accretions, so that we can embrace it with our whole mind, as well as our whole life, heart and soul. It is faith in God who *is* love, and who demands of us that all our ways, political, economic, domestic, cultural, and educational be ordered by the law of love. . . . This faith can provide the religious foundations for democracy; and I know of no other that can."

Rollo May, a well-known consulting psychologist, gives to ministers a timely warning against the preaching which presents religion as a means of personal adjustment and relief from conflict. He protests vigorously against this "psychological pabulum" which is served up from many pulpits instead of prophetic religion. He rightly insists that finding religious faith is likely to plunge a person into new battles and tensions bigger than he ever knew before. But they will be battles worth fighting and the man of genuine faith, having achieved responsible, mature selfhood, is equipped to live significantly, whether with peace of mind or not. The lack of this responsible selfhood he considers the prevailing mental disease of our time.

THE CONCLUDING chapter is a re-examination of the National Council on Religion in Higher Education by the executive director Patrick Murphy Malin, who is also the distinguished executive director of the American Civil Liberties Union. It was addressed originally to members of the council and needed more revision for presentation to the public. It takes for granted a knowledge of the structure of the council, the numbers in its membership, the economic resources available to its beneficiaries and other matters unknown to readers outside the select circle. It could be wished, too, that Mr. Malin were not quite so happy about the council's reputation for smug exclusiveness which he recognizes with more pride than regret. Within the council such remarks were probably laughed off as only a joke. But there is a very real danger of the council's developing further the characteristics of a close corporation for mutual professional advantage, and pride in the trend does not look well in public.

However, such foibles are easily forgiven in view of the council's undoubtedly great positive achievements under Mr. Malin's leadership. Not the least of these is the producing of this latest book, with its wealth of information, encouragement and provocation to better thought and more active, devoted faith. Anyone interested in more effective education, at any level, in conjunction with more effective religious faith, will find it invaluable for reading and reference.

* * * *

* Liberal Learning and Religion. Ed. by Amos N. Wilder. Harper, Bros., N. Y., 1951. The earlier quotation from Dean Sperry appears on page 200.

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIX Boston, September 5, 1951 NUMBER 36

To Reject Complacency

It is unfortunate that Labor Sunday always falls on the Sunday before Labor Day. In too many churches it is a time when the minister is still on vacation, or when he has just returned to find more than half of his usual congregation still on theirs. The effectiveness of the Labor Sunday Message is, therefore, limited if not ineffectual in the average American Protestant church.

We wonder whether there might not be some follow-up arranged, so that churchmen could at least "reject complacency," as the National Council of Churches has urged us to do. The fact is that masses of humanity, unorganized, poorly paid, and often unemployed, represent the most consistent and dangerous domestic foe of democracy. It is among underpaid and discriminated-against people that the seeds of totalitarianism take root and thrive. It is among such people that communism has made its greatest headway, and, interestingly enough, it is precisely at this place where Peron and his Eva have turned to perpetrate their fascism in Argentina.

Organized labor in America has become exceedingly powerful. In some instances it has abused that power; in other areas it has put that power to good use. We like what the CIO has done to purge its own ranks of communism. So effective has been th self-control, that the Taft-Hartley measure has n been necessary. We like the fact that organized lab has insisted upon the rights of racial minorities ar has been consistent in its demands for fair emplo ment practices, when it might have worked to the selfish advantage if they had opposed such measure

At the same time, labor and capital alike mu reach beyond self interest if they are to insure n only the safety but the continuation of free enterpris We are no longer in a world which can operate und many isolationisms; nor can we believe that brothe hood is a closed club of like-minded people. We ar now in a position in both domestic and foreign rela tions where the freedom we cherish depends upon th freedom of all men.

Many leaders of industry have seen that there ca be no class-consciousness which develops a pitting o labor against capital, or of capital against labor. Th mutual trust that has grown between capital and labo in many of America's significant industries bids wel for the future. Democracy cannot have a labor gov ernment or a capital government; democracy depend upon a balanced and successful fusing of all of it component parts. The co-operatives have prove that this can be done, and we believe that if labo and capital can see beyond selfish interests, they too can build for freedom. "We are all challenged to day in the name of God to reject complacency."

It Could Happen Next Month

With the adjournment of Congress "hoped for by the end of September," there is belief that the measure for Universal Military Service may not come up for a vote until Congress reconvenes next January. But, and this is important, it is quite possible that Congress will not adjourn at the end of September, and that with events as they are in Korea, a quick attempt may be made by the militarists to put this measure through early in October.

UMS proponents say that they are not militarists, and that their proposal for permanent, war-time and peace-time military service for every American male beginning at his 19th birthday is but a realistic recognition of the facts. One of their most ardent spokesmen is our old friend the Rev. Dr. Daniel Poling, currently running on the Republican party ticket for the office of mayor of Philadelphia. Dr. Poling's most impressive argument is that compulsory military training will put every American male under the in-

:nce of a military chaplain, and thus will help the ral climate of the country! For a Baptist parson : Dr. Poling, who believes in the separation of rch and state, we find this position highly interest- — if not amusing!

JMS is most certainly a totalitarian proposal. It ans that this nation will commit itself to permanent scription of all young men. It will put this na- n into a permanent military camp and place us ngside the tried and true procedures of every armed mp the world has ever known.

UMS will make it increasingly difficult for this tion to build a policy of democratic reconstruction. ngress has already decided to cut economic assist- ce to the smaller nations of the world, and instead concentrate on the building up of more armaments. ir national mood is destructive, therefore, and not nstructive. The rights of individuals are jeopardized UMS and its accompanying mood of totalitarian- n: witness the case of the young Negro, James Law- n, a national officer of the National Conference of ethodist Youth. Jim is in jail because his appeal as conscientious objector to war would not be heard, d because he refused to report for induction to his cal draft board. The decision of his draft board was held by the courts, and Jim is serving a three year ntence. Attempts are being made to appeal the urt's decision, but the war mood and the fact that m is a Negro makes this task a slow and discourag- g one. We do not know yet what the outcome of is case will be, but it is an example of what we can pect if we are to adopt the policy of permanent nscription.

Do The Arabs Want Peace?

The continuation of defiance by the Arab leaders, specially under the influence of Hitler's old col- ague, the Grand Mufti of Jerusalem, does not do uch to convince anybody that the Arab league has anged its determined policy of hostility. The policy f Israel, on the other hand, indicates something more opeful and again bears out our old contention that srael will bring democracy to the Middle East, de- pite the hostility of the Arabs.

The plight of 750,000 Arab refugees is of grave con- ern to all humanitarians. Israel has repatriated many f these people despite the large number of Jews who ave been pouring into Israel from both Europe and ran. Economic aid is needed for these Arabs as well s for the development of Israel, and as Dr. Walter W. Van Kirk recently pointed out to the House Committee on Foreign Affairs, the need for economic assistance to the Middle East is not only essential to relieve the plight of these desperately poor people, but it is of immediate importance if we are to keep the Arab masses from turning to communism, and away from us.

The major problem, however, is to see that our economic assistance for the Arabs goes to the Arabs and not to the Muftis, and feudal lords who now control Arab affairs. It has long been known, for example, that the Arabs and the Jews living in Israel get along beautifully: there are Arab members of the Israeli parliament, repatriated Arab families are happily adjusting to life in Israel with finer schools, hospitals, and other living conditions than they ever experienced under Arab domination. Russell Henry Stafford, president of the Hartford Seminary Foundation, has written in a recent issue of *Advance,* official publication of The Congregational Church, that the Arab leaders have refused Israeli bids to repatriate 100,000 Arab refugees, yet many Arabs are going back despite the opposition of their leaders.

A secondary consideration, when thinking about the plight of these 750,000 displaced Arabs, is the obvious lack of help forthcoming from the Arabs themselves. There is no question about any lack of land on the Arabs' side of this story; nor can it be said that the eroded soil cannot be reclaimed. The Jews have made their desert blossom again and so can the Arabs — but the Arabs do not do it. Water is plentiful, if the Arabs will let the irrigation projects go through — but this they have steadfastly refused to do.

Israel is making many mistakes, says Dr. Stafford, and it is true that there is strong suspicion of the Arabs in their midst. This suspicion is understandable, however, in view of official Arab attitudes. Orthodoxy in Israel is intolerant and therefore the religious life of Israel is not thriving as it should. But what of the Arab league? The Arabs must be helped, but they obviously cannot be helped by their present leaders. We must urge greater work by the United Nations in guiding the Middle East away from internal chaos and from communist bids, by seeing to it that the anti-Israel program of the Arab league is checked. The Arabs must prove that they want peace, and they must not use the tragedy of their refugees as a guise behind which they can hide while they follow the dictates of their nefarious leaders.

What Is It To Be A World Citizen?

CHARLES M. McCONNELL

Church School Lesson For September 16th.

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

ISAIAH 65:17-25. ACTS 17:24-28. ROMANS 10:12.

The Vision of a New Earth

Isaiah made a prophecy of a new heaven and a new earth which has inspired readers of his words for thousands of years. It was written in the restoration period following the exile. Jerusalem was about as much disturbed then as now, and there were elements in its population which wished to destroy one another. The words of Isaiah were directed to the distracted people of Jerusalem. There are in them a message to us today.

A close reading of the prophecy of Isaiah is necessary in order to get its obvious and at the same time its hidden meaning. Isaiah was a spokesman of God. He was not drawing on his own imagination or dreaming up a joke on mankind.

Great words usually come out of the dark moments of either a person or a group. There is something about adversity which firms up a great soul while it crumples a weakling. There was surely nothing at the time and place at which Isaiah spoke to give rise to such a hopeful message.

"For, behold, I create a new heaven and a new earth; and the former things shall not be remembered, nor come to mind." Anyone who has suffered a severe loss or has been through a harrowing experience knows how hard it is to forget the bitterness of such events. There are those who cannot forget the tough experiences of life and are actually lost in their own past. It is by the help of God that we forget the rough experiences of life to the extent that we can go on living in the present and in the hope of the future.

The youth shall not be cut off early in life and the old people shall live out their allotted life span. This is the hope of life fulfillment which Isaiah held out to the individual. To the people who built houses and planted, there was the prospect of enjoying the fruit of their own hands. The peace foretold would even affect the lion and the ox.

Being A World Citizen Today

More of Isaiah's prophecy has been fulfilled than we know, or if so we are unwilling to admit. We have made great progress in lengthening the life span of a person by applying the knowledge we have to the care and nurture of youth. The scientific progress we have made in surgery and in the use of miracle drugs is amazing. We are tracking germs of death to their hiding places and are finding new cures for hitherto incurable diseases.

A new sense of security is being developed among peoples who have been seared by the fear that what they planted someone else would reap. The deadening fear that what one builds today will be overtaken swiftly b a calamity beyond one's own cause is slowly being stille by the hard facts of human progress.

The word "Christian" must be added before "worl citizen" to assure us of any real incentive for one worl building. What we are really trying to do is to mak a Christian world in which a Christian citizen can liv in peace. Through little cause of our own we are toda living in one world. The old days of actual isolation hav passed and only exist where foolish men are trying t build curtains and walls of separation. We are livin closer together physically than even Isaiah dreamed w would see. The enforced intimacy which crowds ove three billion together into cramped quarters of land an sea and in the air has destroyed much of the facts o isolation and left us only mentally alone. We are nov faced with the necessity of making our mental adjustment to a new and closely knit world. Our wars stem from mental and spiritual isolation. We have not yet begun t think as world citizens. And when we do think we d not have the spirit of Christ.

Who Is Going to Build a New World?

The reason Isaiah made his prediction about a new heaven and a new earth was because he was a man o God. This was his reason for the hope of a new and better world. He spoke for God when he said, "For, behold, I create a new heaven and a new earth." The vision comes before its fulfillment always, and a new earth comes out of a new heaven.

We need to understand what this means and not run off into some starry-eyed process of wishful thinking and non-co-operative waiting for what some call "The fulfillment." Some time we shall awake to discover that good theology underlies the good life. Behind every program of personal and wholesale destruction there is a false theology lurking in the bushes of man's mind or in the ideology of a group or nation. Isaiah was not bogged down by any sense of frustration or by some futile hand-wringing program which ends in the foolish conclusion, "Well, there is nothing I can do about it."

We are today facing a very serious breakdown in the patterns of world life. Whole nations have been wiped out or swallowed by some big-mouthed swaggering giants who act like Goliath and talk worse. Cultures have been lost for the time being, and men are milling around in Europe and Asia and in some areas of this nation looking for an act of God to clean off the rubbish and build a new world out of charred timbers or broken stones. No wonder they wait for some man on horseback or a return of the Lord Jesus Christ to create a new world. When Isaiah spoke these words we have quoted, Jesus Christ had not yet come to live on earth even once. He did not have his words to rely upon. We have them, and if we read them and take heed we can find in them the blue-print for a new heaven and a new earth.

Wanted: Chaplains For Our Armed Forces

PERCY M. HICKCOX

BECAUSE OF A heavy shortage of chaplains for the Armed Forces the government is in the field recruit- clergymen both for our reserved units and for ex- ded active duty with soldiers already in the field. The ter of this appeal has been assigned to cover the state Massachusetts and to search out young ministers thirty- ee years and under who can give at least part-time ser- e as a sort of extension of their parish work. Serving spiritual needs of our men and women in all branches the services should be considered a missionary call of church to which should be summoned the same cour- e and zeal which we put into our recruiting for home d foreign missions. The chief difference between the o fields of Christian service is that the church does not ve to raise the money to support these "missionaries in iform." The government takes this burden upon itself. ere have always been among us some who feel, that paying the salaries of our chaplains, the government ys the soul of the clergyman in uniform and so circum- ibes his life and curtails his ministry.

N MY MANY years as a chaplain to the armed forces I have never known an instance in which one of my leagues was compelled to reshape his Christian min- ry to conform to the pattern of the military organiza- n of which he finds himself a part. There have always en some weak brothers both in and out of the church o would sell their souls for a mess of pottage. In the ilitary, this takes the form of an eagerness to court the vor of superiors or an inordinate ambition for promo- n, but this is not confined to the wearers of the military rb. The pastor of the soldier is just as free as the aver- e minister in the civilian pulpit. In the latter he has to considerate of the wishes of his official board. He can spire his members to vote just so much for World Ser- ce and the Methodist Advance, or to place so much in e budget for pensions. In a like manner the chaplain the service is the pastor of a definite group of soldiers. here is a commanding officer of this group, and his aplain is a specialist on his staff. To be sure, he is bordinate to this commanding officer and is subject to s orders. In the field of his special training, the chap- in is the advisor of his superior in all religious and moral nsiderations. To the clerical member of his staff the mmanding officer accords the same freedom that he es to his doctor or his lawyer, who are designated to lp him in specific fields.

In the civilian ministry we have known some who ve been "voted" out of their parishes by one or two dis- runtled and dominating laymen. Much of my recent xperience in the army has been in the capacity of a pervising chaplain comparable to the superintendent of large district in our Methodist church. It was during e last war that a commander of our division artillery me to my tent. The senior chaplain in his outfit was a arrow churchman who showed little interest in any of his thousands of soldiers except those of his own religious persuasion. "He is a good man, I suppose, and a good chaplain to this minority group," the general informed me, "but he does not try to mean anything at all to the rest of the men." In this instance I was able to make an exchange of chaplains for this general, who took his moral and religious responsibility for his men so seriously. In the armed forces, as in the civilian ministry, the chaplain learns by tact and persuasion to "play-ball" with his commanding officer.

THE QUALIFICATIONS for new chaplains are listed as follows: 1. A citizen of the United States, between 21 and 33 years of age; 2. actively engaged in the civilian ministry as your principal vocation; 3. have the ecclesiastical indorsement of your denomination; 4. be qualified educationally with four years college training and a three-year seminary course in a recognized institution; 5. must be physically qualified for general service; 6. must be willing to go on extended active duty when your unit is called up.

Clergymen filling these qualifications are assigned to units which have chaplain-vacancies — as about half of our units do at the present writing. The remuneration of the new chaplain is explained in a recent brochure from the First Army Headquarters as follows: Pay at the rate of $12.50 per day, two to four days each month, and two weeks at camp each summer. This should total $500.00 each year; a United States Army Reserve Commission in the rank of First Lieutenant; a pension payable to you after more than 20 years of service in the Reserve, which should range from $75.00 per month upward, when you retire; an opportunity to go into the Army Chaplaincy, allowances totaling about $3,500.00 per year.

NONE BUT regularly ordained ministers are acceptable for this highly specialized field, and apart from the church there is no source of supply for our ranks. In spite of this, one finds it difficult to obtain a hearing for this cause at our church conferences and conventions. The editor of ZIONS HERALD was good enough to offer space in his crowded columns, and for this we are grateful. At our Methodist conference we had hours to give for our pension and missionary causes which is as it should be. As an emmissary from the army, however, I had to plead with our program committee for two minutes of our valuable conference time to present this appeal for young chaplains.

In most of our churches the majority of our official male members, as well as a large part of the average congregation, are bound to be ex-servicemen. The minister who at any time has served in the armed forces speaks the same language as these men do. He knows the experiences through which they have passed and is able to meet them on common ground. Moreover, they have an added respect for him because in the time of danger he did not

hide behind the skirts of clerical immunity, which exempts the clergyman from the draft.

It is easy to make excuses why one should not be expected to serve. I have never had any sympathy with the view of a former chaplain who wrote me in 1941: "You and I have worked too long and hard for the position we hold in the church. I am resigning my commission from the chaplaincy at once and will remain at home. With the families we have, we cannot risk stepping out of our places in the conference, and take the risk of being assigned to any church at all upon our return after the war."

In fairness to the church, let me state that our New England Conference kept some men of retirement age in some fairly good churches in order to hold them for chaplains who would eventually return for civilian re-appointment.

In my recruiting service I find young clergymen who are willing to serve our reserve units on a part-time bas and are pleased with the remuneration. They hold back however, because of the fear that their unit may be calle into full-time duty. As one who has given half of hi ministry to full-time duty as an army chaplain, I haste to point out that the compensations are great. To hav had a ministry which extended through many states i this country from Massachusetts to California, and the to most of the islands in the Pacific, and finally to th Philippines and to Japan, enriches my ministry out of a proportion to the sacrifices involved. To have a chape in Aomori, Japan, named in memory of my ministry, be cause I was instrumental in securing a quonset hut for congregation whose church building was bombed out o existence by our air-force, is to feel the pulse of the sweep ing tide of the Christian ministry, reach to "the uttermos parts of the earth."

Refugees In Tents

JOHN K. MONTGOMERY

America's attention is being focused more and more on the Near East with many groups now agitating for financial aid to the region. From observations during a five weeks visit to this region last spring, I would say that this attention comes not too soon but quite belatedly. We have been told of the new state being developed in Palestine and the story is quite a remarkable one. We have not heard much about another phase of the situation which constitutes a challenge to the world, namely the plight of the Arab refugees.

Of these there are more than 800,000 with the largest concentration in the Hashemite Kingdom of Jordan. We saw their camps on the Plains of Sidon and Tyre; in Syria, in the Jordan Valley, in the Valley of Baraca, along the road leading north from the Old City; wherever there was sufficient water, there a camp has been set up. "The conditions of their existence still present a deplorable spectacle." Some live in caves, in abandoned barracks, old mosques, even in the old Roman Theatre at Amman. The greatest number live in tents and these camps are especially challenging. It is discomforting to see human beings living in dust, dirt and confusion.

We had opportunity to spend some time in the camp south of Bethlehem at Arub. Here 7500 people are living in 1100 tents, and have been for three years. There was no work for the men, many of whom had been landowners in their former homes. The food ration is only slightly above the subsistence level, providing at best a 1,600 caloric daily diet, about one half the caloric diet considered necessary for physically active men. Food is being supplied by the United Nations. Because of climate, the ration to the people in this camp is not sufficient for the period and our superintendent told us that at the end of each food period there are "crying days" when hungry children cry for food that is unavailable. He did not see how the camp could endure another winter. Morale was very low, any resources which had been brought into the camp were now exhausted.

Any one who sees these camps will be "deeply move by the plight of the Arab refugees," as were members o the American Christian Palestine Committee or be "shocked by the plight," as were the members of the Beirut Lebanon Conference on the Palestine Refugee Problem, sponsored by the World Council of Churches and the International Missionary Council. But what is more significant in this day of ideological conflict, suppose the Russians become especially interested in their plight as well? There is probably no more fertile field for communism than the situation in which these Arabs are living. And since there is great unfriendliness toward the United States, the field seems "white unto a (Red) Harvest."

America's attitude toward this situation had appeared callous and indifferent. Partly, this is due to our not knowing too much about it; the Arabs have not had such good press agents as his neighbor has had. The Arabs seem to belong to a far off land and a far off time, we fail to see their importance in the modern situation, forgetting they occupy the "bridge" between the East and West.

I have heard many different reactions to the presentation of the Arab situation. On the way home from landing at New York, I talked with a man who sat beside me on the train. "Why single out the Arab refugee?" he asked. "There are refugees all over the world." To which I could reply, "There is need for relief everywhere and the neglect of none."

"The Arabs lost the war, didn't they?" commented another, who only a short while before had made a passionate plea for Christian principle in our economic life. True, some of these are the victims of war, their villages were destroyed and they sought safety beyond the hills. Many of the refugees, however, are the result of mass migration which took place following the war. In our official guidebook this statement appeared: "The widespread Arab abandonment of property which followed the victories of

army made it possible to acquire lands on a tremend- scale." Two hundred fifty thousand acres were thus quired by the Jewish Fund and placed at the disposal mass settlement. Again, some of the persons whom we lked with, told us they had left their homes because threats against their lives if they remained on their d.

OME POINT OUT that the mass migrations were unnecessary, that the Arabs who remain have been egrated into the new Israel. Citizenship has been ac- ded them and there are Arab representatives in the nesset. The Arab point of view is that with mass mi- ation entering Israel, their own status was jeopardized. hey were a majority group, but Jewish immigration was stined to change this position. Whether present Israel uld have come to its present development with 800,000 abs still within its borders is a problem; with them ne, Israel finds itself under enough economic stress pro- ding for the refugees coming in from Europe and other gions by the thousands each week. Part of the stress d unrest between Israel and Jordan today is that the ab is not at all certain this mass immigration will not owd him out of the Jordan Valley as well. It is a agedy of the first rank that one refugee group was cre- ed, while another group was finding a homeland.

Some look upon the Arab refugee as the cost of the ful- lment of the promise God made to the Jews that they ould return to Israel. Some look upon the setting up the Jewish State as a "Manifestation of the divine pur- se working through human history." Thus the refugee om Palestine is suffering vicariously in order that this w state may be set up. His plight, therefore, while dif- cult, is part of a divine plan.

THEOLOGICALLY ONE might want to raise the question as to whether a plan which involves the suf- ring of 800,000 or more is as "divine" as the benefactors ight think it to be. And was no other way available to rry out a plan without such great cruelty to an innocent ople? That the new state of Israel is doing something onderful for its own suffering people is not questioned. ands long fallow are producing; sand dunes give way orange groves and swamps to lovely gardens and fields. reeless hillsides are being reforested and ledges become uarries for beautiful building stones.

I must confess, however, that the motivation did not ppear to me to be that of reliance on the God of the ld Testament, nor in the spirit of the great prophets, ut rather an ideological approach that looked more to cientific processes and American money for its strongest upport. Perhaps the Arab vine dresser who said: "We now the Bible tells us that the Jew is to return to Pal- stine. If this is the time God wills it to be, so it (the tate) will succeed, if not it will fail."

But in any case, the refugee is still living in his tent, till merely existing on the dole the world gives him, still oping for release. What shall be done for him?

"Let them return to their former lands," is suggested. That the right to return is his, can scarcely be denied, let lone by a people whose chief claim to the land they now occupy is just this right of returning. Whether this is feasible is still another matter. Others occupy his land at the present time, to dislocate them will not be easy. However, if the owner were allowed to return long enough to sell his property, many would do so and use his capital to start anew in another area. Such a process would not solve the whole problem, but it would bring some help to the landowner whose present physical condition is made worse by the fact that he recalls his once prosperous and independent days.

Let the Arab be compensated without his returning to dispose of his property. Israel has not ignored this financial responsibility, she is just not in a position to compensate at the present. Besides, this whole matter has now become complicated with the settlement of the partition disputes, with compensation for Jewish loss of property in Europe, and with treatment of Jewish minorities in other Arab states.

SEVERAL INTELLIGENT Arabs told us that it would clear the atmosphere if the United Nations would come to some decision regarding either resettlement or repatriation. While a few Arabs, especially the Christian Arabs, may wish to return to Israel, most could be resettled in the Arab states. However, they cannot be resettled or reintegrated until projects are made available for their employment at productive labor. The United Nations has authorized the establishment of a reintegration fund of $30,000,000 in addition to the relief budget of $20,000,000. The first figure is only a drop in the bucket of what is necessary according to many experts, one of whom says it will take not less than $300,000,000 and perhaps $400,000,000 to adequately do this work.

The Arab can work under such projects. In Jericho, or beyond the Jordan from Jericho, is a large communal farm project being fostered under private Arab resources. A village of 10 houses of one or two rooms with kitchen, bath and shower has been built. Water has been found under the land where experts for years have said there was no water. Machinery from America is needed to raise the water and distribute it to the fields. Already, with limited equipment, a fine start has been made in food production. The plan to turn water from the Jordan into the fields of Syria indicates that the scientific approach is catching on in the Arab states. It seems possible and necessary, to break down the feudal system which has been a serious handicap to progress among these people.

What is needed is the sympathetic understanding of the West, a friendship that goes beyond the expression of good wishes. To do something *now* is imperative. Through the teaching of the American University of Beirut, the Arab had come to think of us as an idealistic people. The sudden recognition of the State of Israel by President Truman, while our nation was proposing trusteeship for this "much promised" land in the United Nations, together with our lack of concern for the refugee, has helped to make us unliked and without esteem in that most strategic land. Our first interest here needs to be humanitarian. These people suffer and they call for help.

Library of the
UNION THEOLOGICAL SEMINARY
New York

$550,000 For Catholics

EFFINGHAM, Ill. — Ground was broken here for a new Roman Catholic hospital building for which a committee of 10 Protestants collected more than half a million dollars.

The new St. Anthony's Memorial Hospital building will replace one destroyed on April 4, 1949 by a fire which took 75 lives. The Protestant fund-raising committee was organized by J. William Everhart, an oil man. The day after the tragedy Mr. Everhart went to the Rev. John Goff, priest of the local church, and offered his services to help rebuild the hospital.

A nation-wide appeal was conducted by the 10 Protestants, who over a two-year period sent out more than 100,000 letters, resulting in gifts totaling $550,000 from over 35,000 contributers.

The new six-story, 150-bed structure will, with a nurses' home cost $4,000,000. The Hospital Sisters of the Third Order of St. Francis, who operate the institution, have raised more than $300,000. Federal grants will provide about a million dollars and a substantial amount will also come from state funds.

Missionaries Under Arrest

HONG KONG — Father Harold Rigney, American-born rector of the Roman Catholic Fu Jen University in Peking, who was imprisoned by Communist police on July 25th has been released from jail, but is being kept under house detention.

Information reaching Catholic quarters in Hong Kong said the 48-year-old Chicago priest is confined to a parish church near the university, together with the majority of the foreign missionaries in Peking.

Father Rigney, who belongs to the Society of the Divine Word, was among 14 priests arrested on charges of being "imperialists and enemies of the people."

Charges Against Priest

ROME—Charges that Father Ibrahim Ayab, secretary of the Latin Rite Patriarchate in Jerusalem, was involved in the assassination of King Abdullah of Jordan were branded as "absurd" by *Osservatore Romano,* Vatican newspaper. "To accuse Father Ayab of being involved in the murder of King Abdullah is absurd," the paper said, "because it is against his character as a Christian and a priest, and also because, as a Catholic he has no reason whatsoever to act against a man who never proved hostile to Catholics."

Near East reports said that Father Ayab is among 10 Palestinians and Jordanians who will shortly be tried by a military court in Amman for "plotting to assassinate" King Abdullah.

The Jordanian police have accused Father Ayab of being in close touch with relatives of the former Grand Mufti of Jerusalem, a bitter opponent of King Abdullah. They also accused him of being a supporter of Colonel Abdullah el-Tell, military governor of the Old City of Jerusalem during the Palestinian war, who later led an unsuccessful revolt in the Arab Legion against the king.

In Cairo, Abdullah el-Tell said the fact that a priest, a septuagenarian and a British agent were mentioned in the charge sheet of the Jordan prosecutor made the entire accusations "ridiculous." He accused the Jordan authorities of using pressure on the Arab priest to extract a "confession" from him.

Recalling Chaplains

WASHINGTON, D.C. — The Navy Department has announced that it is recalling 250 reserve chaplains to active duty on an involuntary basis.

A drop during recent months in the number of reserve chaplains volunteering for duty, and a drop in the recruiting of seminary graduates has made the action necessary, the Navy Department said. The Navy now has about 650 chaplains on active duty.

Chaplains called to active service will be required to serve from 17 to 24 months. A minimum of 30 days' notice will be given to clergymen called to active duty. Where they are filling civilian pulpits, for which replacements will have to be obtained, the Navy said it will try to grant a four-month period in which they may bring their civilian work to a close before reporting for duty.

Following a brief tour of duty for instructional purposes at the Chaplains School, Newport, R.I., the reserve chaplains who are called up will be assigned to regular duty ashore or afloat.

Amish School Measure

HARRISBURG, Pa. — Legislation giving local officials the last word on permits for Amish children to remain out of school after they reach 14 was passed by the state Senate. It had previously been approved by the House.

The measure would take away from the State Department of Public Instruction the final authority in granting work permits to children under 17, the minimum age at which they can leave school under state laws.

Amish objects to formal higher education as too "worldly." They believe their boys and girls get better religious training if taken from school and put to work on their farms. Rep. Harry W. Price, Jr. (R.-Mifflin County), sponsor of the bill, said local officials give these objections a more sympathetic treatment than do state school authorities.

Members of the religious group have gone through many legal battles in recent years because of their refusal to permit their sons and daughters to have a high school education.

Italian Boys Town

ROME — Monsignor John Patrick Carroll-Abbing, founder of the Boys Town at Marinella, 45 miles outside Rome, took a group of distinguished visitors on a tour of inspection to commemorate the sixth anniversary of the institution.

In the monsignor's party were Governor John Davis Lodge of Connecticut, and his wife; and Prince and Princess Pacelli, nephew and niece of Pope Pius XII.

Known popularly as "the monsignor of the shoe shine boys," Msgr. Carroll-Abbing, an Irishman who has been in Italy since 1930, founded the Marinella Boys Town with the help of funds received from American Aid to Italy. It is one of seven similar institutions in Italy modeled after the famous Boys Town in Omaha, Neb.

Contempt Action Begins

CHICAGO, Ill. — Contempt proceedings against officials of Cicero, Illinois, whose defiance of a federal court ruling ordering them to provide protection for the family of Harvey E. Clark, Jr., led to a vicious outbreak of rioting and destruction, were instituted this week on the Clarks' behalf by attorneys for the National Association for the Advancement of Colored People.

A battery of six NAACP lawyers filed a motion on August 22nd before Federal Judge William J. Campell, seeking a rule to show cause why Cicero officials should not be held in contempt of the court for "failing and refusing" to provide protection for the Clark family when they moved into their Cicero apartment on July 10th.

On June 26th, U. S. District Judge John P. Barnes had issued an order enjoining Police Chief Ervin Konovsky, President Henry J. Sandusky, and other Cicero officials "from depriving or attempting to deprive the plaintiffs of their rights as citizens of the United States as guaranteed by the 14th Amendment." The order was requested by NAACP attorneys following the June 8th incident in which Chief Konovsky led his officers in an attack on the family when they first sought to occupy the apartment. In issuing the order, Judge Barnes warned: "You will use the same diligence in protecting this family's right to move into that apartment as you did in keeping them out."

The NAACP petition charges that on July 10th, 11th, and 12th, Cicero officials "aided or abetted a mob consisting of persons, whose identities are unknown to the plaintiffs, to destroy all of the furnishings, furniture,

KIMBALL, GILMAN & CO.

87 Kilby Street, Boston, Mass.

General Insurance

STANLEY O. MACMULLEN C. ROBERT FRASER
KENNETH W. O'LEARY HENRY T. DROHAN

usehold goods, and other personal belongs of the plaintiffs." It further contends t the officials "refused and failed to provide" for the Clarks the equal protection the laws guaranteed in the Constitution. Attorneys handling the case for the AACP are W. Robert Ming, Jr., a member the association's national legal committee; orge N. Leighton, chairman of the legal dress committee of the Chicago branch of e NAACP; John W. Roger and Clinton Sims, members of the branch legal redress mmittee; Nelson M. Willis, president of e Chicago branch; and Ulysses S. Keys. AACP Special Counsel Thurgood Marall conferred with the Chicago attorneys fore the action was filed.

niversity Gets Boost

Japan Christian University Foundation anounces that $486,433 has been sent to Japan r the new university scheduled to open ar Tokyo next April. This is less than lf the million dollars needed to assure the ening on schedule. Special offerings durg May in Christian churches across the S. provided $100,000 of the above figure. A faculty is being selected in Japan and in e United States. The foundation, with adquarters in New York City, is raising a emorial fund for the university in the me of Dr. Ralph E. Diffendorfer, who as the foundation's president and executive rector before his death last January. hurches of several denominations in Iowa e collecting funds for the erection of a apel at the university. Until the last U.S. ntribution arrived, Japanese Christians and on-Christians had surpassed Americans in e amount contributed to the J.I.C.U. fund.

ush Racial Equality

Longview, Wash. — Community churches, hich last year acted to eliminate racial segegation in their national organization, are ow being encouraged to take a similar step n the local level, the president of the Inernational Council of Community Churches id at its second annual convention. Dr. Ruskin Howe, pastor of First Community hurch, Joplin, Mo., stated that "while the uestion of segregation is up to the local conregation, our effort is in the direction of omplete racial equality."

The International Council was formed at a onvention in Lake Forest, Ill., last summer, y the merger of the National Council of ommunity Churches, composed of white ongregations, and the Biennial Council of ommunity Churches, made up of Negro nd interracial congregations.

Dr. Howe, who was re-elected for a second erm, estimated that 50 out of the approxmately 500 affiliated churches now accept ersons of all races into full membership. Among the delegates to the sessions were Negroes, Chinese, and Filipinos, as well as whites. Re-elected for another year, besides Dr. Howe, were the Rev. Oscar L. Rand of Washington, D.C., and Alfred S. Ruesch, M.D., of Great Neck, N.Y., vice-presidents; the Rev. Joseph F. Fox of San Diego, Cal., secretary; and Ralph W. Jordan of Columbus, Ohio, treasurer.

Robinson On Mission

New York — Dr. James H. Robinson, pastor of the Presbyterian Church of the Master and prominent Negro churchman, left by air for Europe to begin a five-month mission to students under the auspices of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

From Europe, Dr. Robinson will go to the Near East, India, Pakistan, Thailand, Hong Kong, Japan and the Philippines. He will speak to students at Presbyterian and interdenominational schools with the aim of winning them to Christianity and stimulating their ecumenical thinking.

He will also address groups of laborers and young people and help to set up Presbyterian-sponsored work camps in various places.

Church Marriages Best

Los Angeles — First place for successful marriages is held by couples who are active church members, participants in the annual summer workshop of the American institute of family relations were told. Reporting on a survey he had made, Joseph B. Henry of the institute's educational department, said in second place for marital success were those who, while no longer active in church work, attended Sunday school and church regularly beyond childhood into their early adult years.

Third place, according to the survey, is held by couples who, although not closely identified with a church, had a wedding ceremony performed by a clergyman. Mr. Henry said the survey disclosed that couples who had no church affiliation and are married by a justice of the peace are in the greatest danger of seeing their marriage go on the rocks.

A report of another study on the relation between church membership and marital success was presented by Dr. Paul Popenoe, head of the institute. He said his study showed that a mixed marriage is two or three times as likely to end in divorce as when persons of the same faith are united.

In spite of the risk involved, Dr. Popenoe said, his study indicated that an increasing number of people are crossing faith lines in contracting matrimony.

Dr. Popenoe stressed that millions of American married couples need counseling, and that "most of the burden still falls — as in the past — upon clergymen and others whose primary task is something else." More than 60 clergymen, physicians, teachers, social workers and others professionally interested in family relations attended the weeklong workshop, which was devoted particularly to marriage counseling techniques.

Plan Research

Hemer, Germany — A research project to determine the attitude of churches throughout the world toward Jews and the State of Israel was approved here by the Committee on the Christian Approach to the Jews. The committee is an agency of the International Missionary Council.

Findings of the research project will be incorporated in a report to be submitted to the Second General Assembly of the World Council of Churches which will meet in the United States in 1954.

The report will be presented by the Rev. Goete Hedenquist, of Uppsala, Sweden, director of the committee. Its general theme will be, "The Church and the Jewish People."

Relief Drive

Washington, D. C. — A resolution authorizing President Truman to set aside a period for a special clothing collection drive to aid Korean refugees was passed unanimously by the House of Representatives. The Senate has an identical measure on its calendar.

Although the period for the drive was not specified in the resolution, officials of American Relief for Korea (ARK) have indicated that churches and other voluntary organizations will be asked to use September for that purpose. This will enable the clothing to reach Korea before the freezing weather of winter.

Meanwhile, the State Department's advisory committee on voluntary foreign aid has revealed that American religious groups have contributed to the United Nations for Korean relief more than $4,000,000 as of Aug. 1st. Used clothing accounted for nearly all of these contributions.

Major agencies through which the donations came were War Relief Services-National Catholic Welfare Conference, $2,457,000; Church World Service, $355,000; American Friends Service Committee, $253,000; Lutheran World Relief, $111,000; and Oriental Missionary Society, $102,000.

ENGROSSING
BOOKS of REMEMBRANCE
Keep a record of church history and beneficiaries in a beautifully hand-tooled Book of Remembrance, engrossed in gold and color. Shown in a velour-lined, fluorescent-lighted repository, such a book adds beauty and dignity to your church.
Engrossed designs are available, too, for honor rolls and resolutions.
We can also serve you with fine church furnishings and stained glass windows. Send for our free catalog.
WHITTEMORE ASSOCIATES, INC.
15 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

You're Only Young Once

Hoover Rupert

The teen-years of life are probably the most envied ones in a lifetime. Who hasn't heard an adult, watching a group of exuberant youth, murmur wistfully, "Oh, to be young again!"? But it is also interesting that few youth recognize the privilege of being young, until the years have passed them by. Then, they too join the ranks of those who long for "the good old days when we were young." But today's youth probably get tired of being told, "You're only young once." Still that's what we propose to do each week through this particular column.

For as has been observed elsewhere, this column is addressed to those who are fortunate enough still to be in the youth age-range. As every Methodist should know, these young Methodists are banded together in the Methodist Youth Fellowship. I have a conviction that Methodist youth (as well as others) should accept the privilege of being young, and resolve to make the most of the years of youth. That conviction will form the basis for these weekly efforts.

Now before some reader who has subscribed to this paper for a half-century writes the editor about this young feller (look at me, 10 years out of the youth division and still considering myself young!), and suggests that you're only young once but, that once can last for a lifetime, let me point out, that's exactly what I propose to remember. Youthfulness is a spirit of adventurous living which belongs to no one age-group. So, while my editorial sights will be leveled on the teen-aged MYF'ers who happened to peruse these pages, other readers will be welcome to scan these words each week — if for no other reason than that such effort may identify them with the younger generation.

On every hand young people are getting advice these days. In the home, at school, on the radio and television, in newspapers and magazine, youth finds suggestions, advice, counsel, and demands. And here we go with our contribution to the general din! Let's hope it is not a weekly commencement speech, nor a regular diatribe against the younger generation. On the contrary, it can well register the questions, suggestions, and general ideas of the youthful readers, to whom this writer will be especially receptive. We will be dealing here with anything that promises to be of interest to Christian youth, particularly those in the Methodist Youth Fellowship. Anything is grist for this mill that speaks to the proposition that every youth has the opportunity and obligation to make the most of the years of his youth; that the place where any youth now stands is important simply because he is there; that through the channels of the church, youth in Christian fellowship can make the world better. All this is implied when we say "You're only young once, make the most of it!"

AIRTEX
MODERN ELASTIC
STOCKINGS
LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH
Heavyweight For Severe Cases
FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN
for measure blanks write to
Worcester Elastic Stocking
Company
56 Front Street
WORCESTER, MASSACHUSETTS

Congregation Demands Bill For County Services

Atlanta, Ga. — Members of Druid Hills Baptist Church demanded a bill from DeKalb County so they may pay for what the DeKalb Grand Jury claims were "free services" by the county agricultural agent. Some 1,400 church members voted unanimously to demand the bill after their pastor, Dr. Louie D. Newton, appeared before the grand jury in response to a subpoena. Earlier, Dr. Newton had criticized grand jury presentments that found no violation of the law in the county's providing free public works services to some DeKalb County churches.

Dr. Newton told members of his congregation the grand jurors, when he appeared before them, claimed that when County Agent E. P. McGee provided displays of county agricultural products in connection with the church's annual "4-H Club Sunday," the agent was using DeKalb County time and DeKalb County gasoline. Dr. Newton said Grand Jury Chairman Harry Walker asked if "that did not constitute free service to the church."

Dr. Newton said there also was a question of one peck of potatoes that Mr. McGee brought to the exhibit in 1950 that came from the county farm. He said the potatoes were left at the church and later given to the church janitor.

The minister said he had considered that the county agent was merely co-operating with the church in the interest of the 4-H program in Georgia, but if any interpretation of free services could be given to the situation he would insist that the church be billed so the county could be reimbursed. Dr. Newton said the grand jurors had refused to render a bill.

Lon Duckworth, attorney and a deacon in the church, made the motion to demand a bill. Several church members backed up the demand, saying that basic principles of separation of church and state and the right of any citizen to criticize a public body were involved.

Dr. Newton said that Mr. McGee had arranged for 4-H observances for about six years and he expected the bill to cover services rendered in all six years. The Baptist minister said his church would petition the courts to delay receipt of the grand jury's forthcoming presentments if the matter was not settled.

Amish Erects Own School

Berne, Ind. — To keep their children out of public schools and away from a "worldly" environment, parents of the Old Amish faith have erected their own school building here.

The Amish group objects especially to the movies used as part of the visual aid program in public schools.

Hansel Foley of Berne, county superintendent of schools, said that if the state department of education approves the school, his office will not interfere in any way. It was pointed out that the teacher must be properly licensed and meet the same requirements of those in other schools.

Catholic "Peace Congress"

Vienna — A government-sponsored "Roman Catholic Peace Congress" will be convened in Prague on September 27th, according to *Rude Pravo,* organ of the Czechoslovak Communist Party.

The newspaper said that Health Minister Joseph Plojhar, an excommunicated priest, had told Minister of Church Affairs Zdenek Fierlinger at a meeting of the "Catholic Clergy Peace Committee" that Czechoslovakia's 14 Catholic dioceses would be represented at the September congress.

It quoted the health minister as stating also that each of the dioceses had meanwhile elected a committee for "active co-operation with the communist government in peace questions."

Rude Pravo said the meeting sent telegrams to all the Czechoslovak bishops informing them of the nature of the September congress. In addition, it said, a circular letter was sent to all priests in the country explaining "the importance of the fight for

ice and for a link between the Catholic rgy and the Czechoslovak nation."

Czechoslovak Catholic sources here said y expected that the outcome of the Sep- ber congress would be "drastic measures" inst bishops and priests throughout the ntry who have remained loyal to the Vat- n despite efforts to win their support of Prague regime.

issionary Pharmacist

The first pharmacist to enter missionary vice under sponsorship of The Methodist urch is Miss Barbara Hartman, of East roudsburg, Pa., She sails for Africa on ptember 19th from New Orleans, La., on e Del Sol, Delta Line. She will be sta- ned at Wembo Nyama, in the Belgian ngo, after three months of language study Lodja.

Miss Hartman was graduated from Tem- e University School of Pharmacy, Phila., 1949, and is registered as a pharmacist in e state of Pennsylvania. Commissioned a regular missionary of the Woman's Divi- n of Christian Service in December, 1950, e completed special training at Scarritt Col- ge for Christian Workers in June. She so took the six-week training course this mmer at Hartford, Conn., for three-year issionaries to Africa.

Miss Hartman will be pharmacist at the embo Nyama mission station, where The ethodist Church is building a new hospital. e will also teach medical technology in e nurses training school at the hospital. he station also includes elementary and acher-training schools, a Bible department, printing press, and a girl's home.

One of three daughters of Mr. and Mrs. anley J. Hartman of East Stroudsburg, Pa., iss Hartman was active in the Methodist outh Fellowship and Student Volunteer ovement during high school and college ays. She is a member of Rho Xi, pharmacy prority.

an Jim Crow

Washington, D.C. — There will be no egregation of facilities for workers at the tomic Energy Installations in Paducah, entucky, and Aiken, South Carolina, the Vashington Bureau of the NAACP was ad- ised this week.

Assurance on this point was given by letcher Waller, director of organization and ersonnel, who informed the NAACP: "All ontractors have been informed that segre- ated cafeterias, eating facilities, washrooms, vatories, etc. will not be established." This on-segregation policy was established by the EC following numerous meetings with rep- esentatives of the NAACP and other inter- sted persons.

In making the AEC's policy public, the NAACP Washington Bureau pointed out that t was advising branches of the association in the areas concerned to watch local operations carefully to see that the policy is carried out. Stating that there is a danger that segregation could be achieved by continuing existing discriminatory hiring practices in the areas, Clarence Mitchell, director of the NAACP Washington Bureau, announced that he would meet with AEC officials on this problem in South Carolina on Sept. 17th.

Local and national officials of the NAACP have been working on problems in the AEC plants areas since the Government announced that the H-Bomb would be undertaken as a project. Mr. Mitchell has represented the NAACP national office at AEC meetings in Paducah, Aiken and Washington.

Thank You, Methodists

The World Service Boards and Agencies desire to thank the members of The Methodist Church for their loyal and splendid support of Methodist World Service.

With the closing of the past fiscal year, receipts for Methodist World Service reached an all time high, increasing 4.13 per cent above last year.

The General Conference of 1948 requested a minimum increase of 33 and 1-3 per cent in World Service apportionment for the present Quadrennium. This is necessary in order to keep even with today's steadily rising costs which quite naturally affect the operation of our world wide benevolence program.

If all continue this good work for the current year, your World Service Agencies can extend their missionary, evangelistic, educational and service programs.

THE WORLD SERVICE AGENCIES OF THE METHODIST CHURCH

740 Rush Street Chicago, Illinois

Charges Quebec Priest

St. Jerome, Que. — Postmaster General Edouard Rinfret said here that criminal charges will be lodged against a Roman Catholic priest in St. Germaine Boule, Que., who is said to have burned mail addressed to townspeople by a Regular Baptist pastor.

"I regret to make charges against a person wearing a cassock," the federal cabinet minister told an audience of several hundred members of the St. Jerome Chamber of Commerce, "but the inviolability of Canada's mails must be maintained."

Mr. Rinfret, a Catholic, said "the Post Office has no alternative but to prosecute" the Rev. Alfred Roy, priest of the St. Germaine Boule parish, who a postal inspector reported had ordered the local postmaster, Wilfred Begin, to turn the Baptists' mail over to him.

He suggested the serious consequences that would result if a non-Catholic clergyman gave instructions similar to those attributed to Father Roy, or if Canada's 11,000 postmasters intercepted mail addressed to bishops or priests.

The postmaster general was outlining the activities of the Post Office Department when he suddenly announced that, if his audience permitted, he would make a brief digression to discuss the St. Germaine Boule case. He said the details of the manner in which the prosecution will be handled are being worked out at Ottawa.

The decision to prosecute the priest grew out of a complaint by the Rev. Leslie G. Barnhart, pastor of the Regular Baptist church at LaSarre, Que., that mimeographed sermons he addressed to St. Germaine Boule residents were not delivered.

Postmaster Begin was dismissed from his position after he admitted turning the mail over to Father Roy, who was quoted as saying that he burned the material because he felt it was dangerous to the people of the community.

Methodists Moving Southward

Seventeen Methodist churches have been organized recently in the Southern Islands of Mindanao, Philippines, to keep pace with population shifts and the change in the Protestant policy of dividing denominational activity along geographic lines. Six Woman's Societies and Methodist Youth Fellowships have also been formed in the South, all as a result of visits by Bishop and Mrs. Jose Valencia of the Manila Area.

The Methodist Church formerly worked only on the Island of Luzon, most of the territory being north of Manila. Other denominations now follow their parishioners into this territory. The board of strategy of Philippines' Federation of Churches is studying the interdenominational relationships.

The Homemaker's Corner

Mrs. Harry A. Burnham

In Praise of Things

A casual sentence, in the article for this corner of June 27th, has arrested the attention of several readers. We were writing about the trek to the country after schools close, and, speaking from experience, we said, "Cars are loaded with innumerable packages which we take to our summer homes and then bring back in the autumn, often without having opened them at all."

One friend writes, "How disgustingly true that is! We know, for we have just come back to the city bringing, by actual count four cartons which have never been opened all summer."

This woman goes on to say that her long-suffering husband came as near to complaining as he ever does when he said that his idea of heaven was a place where he could have absolute freeedom from "things." "However," she adds, "I know that there are things in those packages which we will want some day."

Well, we do have to put in a little word of praise of some seemingly useless things. For instance, a broken-down chair has been in our daughter's cellar for 10 years. Every time I looked at it I remembered the hours that my two grandchildren had perched on the wide arms of that chair while I read to them. Now one of those grandchildren is going to be married. Her clever fiancé caught sight of the old chair and opined that he could fix the springs if she would make a slip-cover. A chair is a chair for the living-room in their new home. I am glad that I kept the chair.

Another of my foolish "things" was a baby carriage which I bought for next-to-nothing at an auction. With many protests it was lashed to the side of the car and taken to our summer home. Our neighbors were sure that we had "lost our mind," but I could see a lovely tea-wagon for serving luncheons out-of-doors. It never developed, but a first baby arrived at the home of some young friends and the carriage was welcomed with open baby arms. You never can tell!

Backs Poling

Alfred, N.Y. — Support of the Rev. Dr. Daniel A. Poling in his campaign for mayor of Philadelphia was voted by the Seventh Day Baptist General Conference at its 139th annual meeting.

The delegates' action to "send greeting and encouragement to Dan Poling" made the Seventh Day Baptist group the first church body to back the candidacy of the churchman who is world head of the Christian Endeavor movement and editor of the *Christian Herald.*

The Rev. Hurley S. Warren of Plainfield, N.J., editor of *The Sabbath Recorder,* explained that the nearly unanimous acclamation vote was intended as an expression of personal confidence in Dr. Poling, rather than a partisan political move. Dr. Poling was "drafted" by the Republican organization of Philadelphia to head its ticket.

Praises Israeli

Rome — Tribute to the Israeli government for its "respect and understanding" of the Christian minority in Israel was paid by *Civilta Cattolica,* a leading Jesuit review published in Rome. It said that the Israeli government's spirit of goodwill had been repeatedly demonstrated by the Ministry of Religions in its dealings with Christian groups.

The Catholic journal declared that the government had maintained the traditional privileges accorded to Christian institutions and had even extended them to embrace the Pontifical Commission for Palestine.

Civilta Cattolica recalled that in March, 1950, Israeli authorities gave an official reception to Latin Rite Patriarch Alberto Gori of Jerusalem when he undertook a visit to the Israeli parishes under his jurisdiction.

It added that since June, 1950, the Israeli radio had been regularly giving time for non-Jewish religious broadcasts, among which were Catholic programs aired on the third Sunday of every month.

Celebrates Assumption Mass

Rome—The new Mass for the Feast of the Assumption was celebrated by Pope Pius XII in his private chapel at the papal summer residence in Castel Gandolfo. The Pope later gave audiences to numerous pilgrims from Rome who came to greet him on the holy day.

Approved by the Sacred Congregation of Rites, the new Assumption Mass was inaugurated in all Roman Catholic churches this year following the proclamation by Pope Pius last November of the dogma of the Blessed Virgin Mary's bodily assumption into heaven shortly after her death. It is characterized by texts for the changeable parts of the Mass chosen for their suitability.

On the eve of the feast day, an article appeared in *Osservatore Romano,* Vatican newspaper, announcing that a congress of Catholic theologians would be held in Rome from October 27th to November 1st "to review and evaluate in a critical manner what Catholic, Protestant and Orthodox authors have written" about the Assumption proclamation.

The article was by Father Carlo Balic, a member of the Sacred Congregation of the Holy Office, and Magnificent Rector of the Atheneum Antonianum in Rome. The Atheneum is conducted by the Order of Friars Minor and teaches theology, canon law and philosophy.

Father Balic wrote that "our dissident brothers" had considered the proclamation

ZIONS HERALD 125 YEARS AGO

September 6, 1826

Dedication — Divinity Hall was dedicated Aug. 29th, at Cambridge. A sermon was delivered by the Rev. Dr. Channing, in the old meeting house, where other solemnities were performed. A procession was then formed . . . which moved to the chapel of the edifice to be dedicated, where the prayers usual on such occasions were offered. The audiences were numerous, a large part attending from the capital.

* * * *

Northampton, Aug. 23—The Rev. Eleazer Williams, a descendant of the Rev. John Williams, who was minister of Deerfield when that town was destroyed by the Indians in 1704, delivered a very interesting and impressive discourse in the place of his ancestors on Sunday, Aug. 13. Mr. Williams is a grand child of a daughter of the Rev. J. Williams, who was carried to Canada when she was seven years old, and afterward married a Sachem. He will soon return to Green Bay, west of lake Michigan, and devote himself to the work of civilizing and Christianizing the Indians in that region.

* * * *

We understand letters have been received from Lima, which announce that President Bolivar has entered into a marriage covenant with Miss Hart, of Saybrook, Connecticut, sister of the lady of Commodore Hull, of the frigate United States. Miss Hart accompanied her sister on the present cruise of that frigate.

* * * *

Williams College — President Griffin, of this Institution, has recently solicited and obtained subscriptions, in this city and vicinity, amounting to about $5,000. The object is to procure a sufficient sum to endow an additional Professorship, and to erect a Chapel.

the Assumption dogma as "an arbitrary of the Supreme Pontiff. . . . Thus," he d, "they disregard the fact that the truth proclaimed was already the common rimony of the Church of Christ long be- e the separation of Photius (Patriarch of nstantinople in the ninth century), Lu- r and Henry VIII."

Calling the Protestant charges "unfound- " Father Balic said that the Protestant and thodox Churches, like the Catholic urch, "admit the assistance of the Holy ost." He declared that this "constitutes primordial and basic factor that has ided (Catholic) theologians in discover- and making known what was contained the Sacred Scriptures and Tradition."

ttempt By Peasants

VIENNA — Crudely-armed Slovak peasants ed unsuccessfully last fall to free some 300 man Catholic clergymen from a commu- t concentration camp in Czechoslovakia, was revealed by a priest who escaped from e country.

In an interview with the *Neue Wiener geszeitung,* Vienna daily, the priest said at the liberation attempt was made by ndreds of peasants and shepherds from the gh Tatra mountain area in Slovakia.

He said that the men, armed only with ythes and flails, swarmed down upon the ncentration camp at Podolinec, but were pulsed by the fire of machine guns manned camp guards.

The refugee priest said that he had no ea how many men died in the attack on e camp, but believed the number was high. e added that local communist authorities ter ordered churches in the area to be bsed in retaliation.

rges Bold Stand

IOWA CITY, Iowa — Delegates to the bien- al convention of the Luther League of merica were urged by one of their leaders become "Christian radicals" by taking a old stand in defense of equal rights for embers of all races.

In delivering the keynote address of the eeting, the Rev. F. Leslie Conrad, Jr., of hiladelphia, the organization's new execu- ve secretary, also called on the more than 400 young people to "show their elders the ay" to better race relations.

Delegates, whose average age was 16, were dvised to "shock your parents and friends y demonstrating that racial intolerance is thing of the past — that there is only one ace and everyone belongs to it."

"The churches and schools of America aven't gotten to first base in the matter of ace tolerance," Mr. Conrad told participants what was described by convention of- cials as the largest national youth meeting the history of the United Lutheran Church America.

Another speaker, Vaughn Shoemaker, car- toonist for the *Chicago Daily News,* told the delegates: "For some church-goers, Christianity is like a vaccination that didn't take. These people can fool their families, their friends and themselves, but they can never fool God."

Inflation Shrinks Our Preachers' Pensions

ADVANCES IN RATE STILL GREATLY NEEDED TO PROVIDE A MORE ADEQUATE PENSION

Your Gift Is Needed, Whether Large Or Small

COMMUNICATE WITH OUR EXECUTIVE SECRETARY — *NOW!*

Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

MAURICE L. BULLOCK, Exec. Sec.
581 Boylston St., Boston, Mass.

Criticizes General Committee

LONDON — Criticisms of the World Council of Churches' central committee were made by Kenneth G. Grubb, prominent Church of England lay leader, who is himself a member of the World Council body. The committee recently convened at Rolle, Switzerland, for its annual meeting. Dealing largely with the procedures of the central committee, Mr. Grubb's criticism appeared in an article in *The Church of England Newspaper,* a weekly published in London.

Mr. Grubb said "it is difficult to get anything like real fellowship out of a body like the central committee, because it meets but once a year and dissolves at the end of five or six years. I would not say, he declared, "that the central committee is a rubber stamping body, for important and useful policy debates are held, but it is not yet a parliament of the churches."

"Too many weighty papers," he said, "are circulated at the last moment, thus giving an advantage in debate to the smart rather than to the wise. Too many speakers are ganged up, too little opportunity is given for general debate. The intellectual brilliance of the general secretary of the World Council (Dr. W. A. Visser't Hooft) leads him to intervene too often, and intellectual victories are often pyrrhic victories. . . . Even in subcommittees," Mr. Grubb added, "too little attention is given to serious and crucial questions, such as high appointments. The agenda itself is not sufficiently informative and essential resolutions are not printed in it, even when time allows."

Asserting that "the ecumenical movement takes a lot of time," Mr. Grubb went on to refer to the World Council of Churches' second general assembly scheduled to take place at Evanston, Ill., in 1954. "An assembly of sixteen and a half days in 1954, with all the meetings before and after that it drags along like barges around a tug, seems," he said, "to bear all the repulsiveness of a chronological abomination of desolation where it ought not."

Mr. Grubb said he had "grave doubts whether this particular form of religious activity ought to make any claim on the layman. . . . The difficulty is," he said, "that the ecumenical movement is very keen on that rare species, the layman. He is, we are told, the spearhead of the church. This is naturally convenient for the clergy, since if they wish (but, to be fair, only a few so wish) they can lead the regiment from behind where it is proverbially less exciting."

Mr. Grubb, who is 51, is also a member of the World Council's executive committee and chairman of the commission of the churches on international affairs, a joint agency of the World Council and the International Missionary Council. He is a member of the standing committee of the Church of England Assembly and the Church of England Council on Foreign Relations, and president of the Church Missionary Society. During the war he was controller of overseas publicity for the British Ministry of Information.

Church Building Literature

Send card for list of more than 100 items of literature provided by the Bureau of Church Building and Architecture.

E. M. CONOVER, Director
Room 808
300 Fourth Avenue, New York 10, N.Y.

PERSONS

A daughter was born to Mr. and Mrs. Robert McCormack of Hartsdale, N.Y., on Tuesday, August 28th, in White Plains Hospital. Mrs. McCormack is the former Bette Ruth Oxnam, daughter of Bishop and Mrs. G. Bromley Oxnam of New York. The child will be named Ruth.

Would You Like To Usher?

The Rev. Donald H. Baldwin, minister of the First Methodist Church, Merced, California, chairman of the General Conference committee on ushers, pages and messengers, announces that applications will be received by the committee from ministers, throughout the United States and its territories, who desire to serve as ushers, pages or messengers at the General Conference in San Francisco. Sessions begin April 23rd, 1952 and continue through May 6th. There can be no remuneration for services rendered but the steering committee in San Francisco will provide a basic meal allowance for persons serving under the direction of the committee.

Any minister may apply but the committee chairman emphasizes that only those should do so who are reasonably certain of their ability to attend and are willing to be assigned where most needed by the committee. Applications for this volunteer service will be received immediately by the committee chairman. Please state arrival and departure dates. After consideration by the committee, the applicants will be contacted and notified of assignments.

Kindly correspond with Donald H. Baldwin, Chairman, Ushers, Pages and Messengers, 1840 M. Street, Merced, California.

Not For Tragedy

The three-day Labor Day weekend is a time for holiday, not for tragedy, and to help you make sure of that, the Boston Metropolitan Red Cross Chapter is issuing several warnings to vacationers and highway travelers.

Motor vehicle accidents last year took a toll of 35,000 lives, while 1,200,000 were injured in them, E. Forrest Hallett, Boston Chapter First Aid and Accident Prevention Service director, points out. These lives lost should be ample warning, he says, to take a leaf from the experts in safety agencies who have made accident prevention their life work. Here are a few "do's and don'ts:"

Anyone traveling by car, should have it checked thoroughly before leaving on a trip. Check brakes, lights, horn, tires, wheel alignments, windshield wipers and even door catches. You never know what kind of accident may strike; small children in four-door autos should not ride in the back seats alone. Unattended, they may open doors and fall out; stop driving if you feel sleepy or ill. Pull over to a safety zone at the side of the road and rest, if no one else can take the wheel; speed limits are established for good reasons. Even if some of them seem low to you, remember that there may be something about the road you don't know. Follow the speed limits and live to reach your destination; liquor and safe driving don't mix well. One-fifth of fatal accidents in the nation in 1950 involved a driver or pedestrian who had been drinking; be courteous on the road. It generally pays off in safer driving, as well as in normal blood pressure.

And a final word of warning to pedestrians. Don't attempt to cross in front of cars at night, especially if you're wearing dark clothes. You can see the headlights, but too often, the driver can't see you in the dark until too late.

He Taught In China

Hope that the spirit of international culture might prevail in Peking, capital of communist China, was expressed by the Rev. Bliss M. Wiant, Methodist Missionary to North China since 1923. Mr. Wiant, who arrived in New York July 23rd with his wife and a son, Ben, says Yenching University's motto of "freedom through truth, for service," has permitted broad cultural pursuits during the years he taught there.

Mr. Wiant has been head of the department of music at Yenching University since 1928, and feels that music is one form of expression that might survive in China. His students and choral groups came from all four schools of the university and included a few communists. For years Mr. Wiant has been using Chinese tunes for Christian worship, and has stimulated among youth an interest in the development of their own music.

Yenching University has had widespread recognition as the largest school of its kind in the mission field — interracial, international, and interdenominational. The Wiants (Mrs. Wiant teaches voice) were the first missionaries from any church to be assigned to full-time teaching of music in China.

Mr. Wiant said he received good treatment at the hands of the communists. Because Peking is communist headquarters, he says they make every effort to have a model government and model city there. The Wiants left Peking April 21st for Hong Kong, and took a plane from there to Rome. They spent several weeks visiting in Italy, Switzerland, France, and England, before returning to the United States.

Mr. Wiant plays the piano, pipe organ, violin, and double bass as well as several Chinese instruments which he has introduced to hundreds of Americans during furlough concerts. He received his A.B. at Ohio Wesleyan and his M.A. at Boston University School of Theology and studied at the New England Conservatory of Music. Mrs. Wiant received her B.A. from Ohio Wesleyan and took advanced study at Boston University.

The Rev. Robert V. Ozment of Rome, Georgia has been appointed supply pastor at the Lakeside Methodist Church in Lynn, Mass. He will succeed the Rev. Robert M. Phillips, who has accepted the position of associate minister of the First Congregational Church in Cambridge, Mass. Mr. Ozment assumed his duties on September 1st.

M.Y.F. School

Thirty-five Methodist youth leaders and adult counselors attended the fourth annual Leadership Training School of the Boston Area, at Camp Aldersgate, Rhode Island, August 4th through 10th.

The Rev. Herman D. Berlew of New Bedford, Mass., was dean of this year's school. Mrs. Robert W. Meikle of West Roxbury, Mass., was dean of women.

The delegates, coming from all four of the annual conferences of Methodism in the Boston Area, devoted a large portion of the week's time to discovering the purpose and needs of the local Methodist Youth Fellowship, under the guidance of the Revs. Miller C. Lovett, of Medford, Mass., and Robert W. Meikle, of West Roxbury, Mass.

Time also was spent in planning for the work of the Methodist Youth Fellowship in subdistrict, district, and annual conference levels, with the directors of youth work of the four annual conferences as resource persons: the Revs. Alfred Ives, Maine; Robert Drew, New Hampshire; Miller Lovett, New England; and Richard Colby, New England Southern.

Miss May Titus, from the Methodist Board of Education, Nashville, Tenn., served as resource person and summed up the week's activities on the final day of the school.

Other resource leaders were Mrs. Lillian Berlew of New Bedford, Mass.; Mr. Albert Suzuki, Boston University graduate student; and the Rev. Ralph D. York, of North Andover, Mass., leader in recreation and leisure-time activities.

The Rev. Douglas Dorchester, of Westerly, Rhode Island, was business manager; the Rev. Fred Dykeman, of Cranston, R. I.,

ipsite director. Chaplain for the week the Rev. Robert Drew, who gave the rning devotional meditations in the pel-in-the-woods.

ittlest Colonel"

'he Army's "Littlest Colonel," five-foot y A. Hallaren, director of the Women's ny Corps, was recently honored by her a mater. The Boston University alumni ciation presented her with an alumni Hal at the annual summer reunion supper. 'he citation presented by alumni president holas Apalakis with the medal read: ary A. Hallaren, hiker in many lands, able effective teacher, daring in civic initia-, the 'brave little colonel' of the London z, director of the Women's Army Corps, onfer upon you, Boston University's alum- medal for distinguished public service." onel Hallaren, class of 1929, was the main aker for the supper.

urel Park Gathering

On August 23rd, a large number of the men of the Springfield District gathered at rel Park, Northampton, Mass., for the ual summer meeting. Under the direc- of Mrs. Roger E. Wolcott, the president the District Woman's Society of Christian vice, and Mrs. J. A. Cummings, the vice- sident, an instructive and interesting pro- m was arranged. The Rev. George A. ggins, the new district superintendent, and s. Higgins, had charge of the devotions h sessions. Mrs. Donald Freeman, wife the pastor of Fairview, was the soloist.

After the reports, a challenging address on topic for the year, The Earth is the rd's, was given by Dr. Alan Knight almers of Boston University, who was the aker of the week at the Laurel Park ser- es.

Luncheon was served on the lawn near care-taker's cottage, and ice cream and ffee were sold by the Northampton wom- . An interesting feature was the attention en to the young children, for Miss Alice ates was the baby sitter, and so made it ssible for many mothers to attend the eeting.

oto-Brown

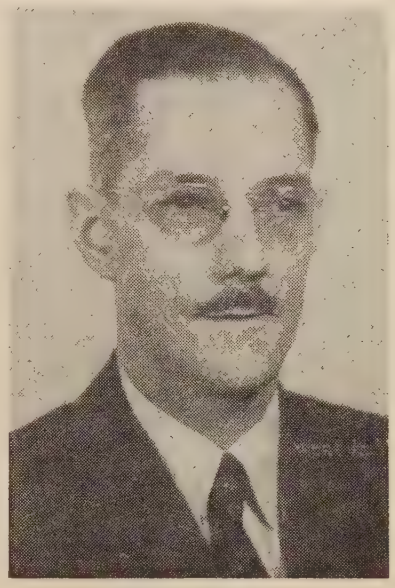
In the first event of its kind in the annals The Methodist Church, in which children Methodist ministers in Cuba and the nited States were united in marriage, Miss yce Elaine Brown became the bride of Mr. esley M. Soto, Aubust 16th, 1951, in the ethodist church of Chester, Va.

In the wedding ceremony, the bride's fa- er, the Rev. Elmore Brown, pastor of the hester church, addressed the groom in Eng- sh, and he responded in English, while the room's father, the Rev. Miguel Soto of ieafuegos, Cuba, addressed the bride in panish, and she responded in Spanish. The bride's sister, Diane, was the maid of honor, and the groom's brother, Peter Paul, served as the best man.

The couple met while the former Miss Brown was serving as a missionary teacher at Colegio Buenavista, at Marianao, Cuba. The groom is a graduate of Iowa Wesleyan University, and his father is editor of *El Evangelista Cubanos,* the official Advocate of The Methodist Church in Cuba.

The bride and groom, after a wedding trip including Washington, New York City, and New England, will return to Chester, Va., where they are to reside. Mr. Soto will teach Spanish in the high school there, while Mrs. Soto will teach in the grade school.

Senior High Institute



Harvey F. Morrison

The second senior high institute of the New England Southern Conference, opened on Sunday, July 8th. Each faculty member had several areas of responsibility; in one case five separate functions. We would like to speak in glowing terms of each effort in the program but space will not permit. I do not think that ever before has a dean asked so much of his counselors and received such whole-hearted support.

Each morning began with an early dip for those who desired it at 6:45. After breakfast we began the "Quest for a Deeper Faith" in the out-door chapel at 8:45. A thirty minute chapel period was led by a member of the faculty, three of the clergy taking two mornings each. Under the general theme "Our Mission," two periods each were devoted to "Our Mission to the Home, — to the Community and Nation,—to the World." The chapel period was followed by discussion groups, each dealing with the theme of the morning.

Following the discussion and a period of free time, exploratory courses were offered on the New Testament, worship through hymns, youth friendships, Christians and a new Japan, and Christian recreation. The afternoon hobby workshops included swimming instruction, choral group, newspaper, and leather craft. Field sports and swimming followed the hobby period. After supper, sunset games in which the young people especially enjoyed folk dancing.

The 8:00 p. m. hour varied each evening. The traditional "stunt night" was enjoyed by all. We were fortunate and privileged to have Miss Carolyn Jordon, social worker at the Fall River Deaconess Home, speak to us on the problem of alcoholism. the last group activity each evening was a closing presentation by the dean, under the general heading "Endless Line of Splendor," emphasizing Christian vocation.

A most delightful experience was enjoyed by all in the dining hall Saturday noon, when we were privileged to hear ourselves singing over the radio. The Rev. Frederick A. Dyckman, executive secretary of our Conference Board of Education, arranged to have recordings made of some of the informal group singing at the camp as well as some numbers sung by the choral group. These recordings were incorporated into a program broadcast over station WJAR, Providence.

Christening

David Arthur Shaw IV, son of the Rev. and Mrs. David A. Shaw, pastor of the Methodist church in Holbrook, Mass., was christened Sunday morning, August 26th, by his grandfather, the Rev. Arthur Shaw.

The baby's father is a student at Boston University School of Theology, and a member on trial of the New Mexico Conference. The Rev. Arthur Shaw, who administered the sacrament and preached the sermon, is pastor of the First Methodist Church of Las Vegas, New Mexico.

The baby's other grandfather, the Rev. Sherwood S. Davis, is also a Methodist minister in Ganado, Texas, in the Southwest Texas Conference. A great-grandfather, the late Rev. William Wiemers, of New Braunfels, Texas, was a member of the Southern German Conference.

Pizzuto-Manzo

Lillian Eleonor Pizzuto, daughter of the Rev. Frank L. Pizzuto, pastor of the Italian Methodist Church of Our Saviour, Fifth and L Streets, South Boston, and Louis R. Manzo, Jr., U.S. Army, were united in marriage on Saturday afternoon, August 25th, at the St. John's Episcopal Church, East Boston.

The officiating minister was the bride's father, assisted by the Rev. Phillip E. Anthes, pastor of the church, who gave the benediction.

Flood Relief Sunday

Sunday, September 9th, has been designated as Flood Relief Day in Methodist churches throughout the land. The Council of bishops and the executive committee of the general commission on World Service and Finance have made a special appeal for aid to Methodists in areas of Kansas damaged by floods.

More than 70 churches and parsonages must be rebuilt in Kansas, Central Kansas, and Central West Annual Conferences at an estimated cost of $300,000. In some areas, 95 per cent of the church members have lost their homes.

Relief organizations and army engineers are restoring order and housing the homeless with local aid, but they cannot restore damaged church property. Five hundred neighboring churches in the Kansas-Nebraska area have raised over $50,000 to help replace personal losses of ministers.

"The remaining churches of Methodism now have an opportunity to share in restoring the normal channels of ministry to these people who have suffered losses," said Dr. Thomas B. Lugg, Chicago, executive secretary of the general commission on World Service and Finance. "Let Flood Relief Sunday be a day of compassion," said Dr. Lugg.

Migrant School

HAMILTON, N.Y. — Twenty-one Negro boys and girls from Southern states received certificates at exercises marking the close of New York State's first summer school for children of migrants. The school was conducted by a migrant committee sponsored jointly by the New York State and National Councils of Churches, and lasted seven-and-a-half weeks.

Attending the "commencement" program were representatives of both councils, officials of the State Education Department, and civic leaders of Hamilton and nearby Poolville, N.Y., site of the migrant camps from which the pupils came.

The school was an experimental project under the migrant program of the National Council's home missions division, and enjoyed the interest and co-operation of state educational authorities. The children were taught elementary school subjects in regular week-day sessions to help them "catch up in their schooling" and reduce the number of boys and girls working in the fields.

This area, centering in the city of Utica, N.Y., has a large concentration of migrant camps. Originally, the interdenominational State Migrant Committee planned to hold the school in Poolville, but it was moved to First Baptist Church in Hamilton, after some Poolville citizens objected to the loan of their public school building and another suitable place could not be found in that community.

To transport the pupils the distance of six miles from Poolville to Hamilton, a motor pool was organized among Hamilton citizens as a temporary measure, enabling the school to open on July 1st, as scheduled.

A week later, a more permanent transportation arrangement was completed with the "purchase" of an unused bus at the nominal price of one dollar with the understanding that it would be "resold" at the same price to its former owner when the school session ended.

The school's three teachers — Miss Eleanor Seaton, a Rhode Islander; Mrs. Genevieve Randle, a Mississippian; and Miss Louise Smith, a North Carolinian, were recruited and trained for the work by the National Council's Home Missions Division.

Say Yes To Life!

(Continued from Page 3)

advantage.

4. Deepen your devotional life through prayer and the reading of the Bible.

5. Do some definite study in the area of religion.

6. Become a propagandist for Christ and His Church.

This positive attitude works in our individual Christian experience. When you say "yes" to Christ, your life is constantly invaded by new spiritual experiences. Donald Frazer in the book, "The New Africa" tells of the missionary who was confronted by the old chiefs of the tribes who said they could not become Christians because they were too old to learn new ways of living. The first Sunday he took the text, "God is." The second Sunday he developed the idea, "God is here living." The third Sunday he helped them see, "God is good." The fourth Sunday he took them into the area where "God loves," and last he came to this affirmative climax, "He who worships God must be good too." Yes, they were old, but not too old to learn this new and important heart-warming experience. He taught Christ as the object and guide of becoming like God. They wanted to become like God and it appealed to these old pagan leaders. How much more interesting and easy was it for the missionary to teach Christ as a positive person.

You need not apologize for being a Christian. You can square your shoulders, stand tall and breathe the fresh air of God. Say "yes" to life because it is Christian and it works.

Halley's Pocket Bible Handbook

18th Edition. 150 Photos and Maps. Size 4¼x6½x1⅛

An ABBREVIATED BIBLE COMMENTARY: with notes on every book in the Bible, Archaeological Discoveries, How We Got the Bible, and an Epitome of Church History. There is nothing published, of its size, that has anything like as much practical Bible information.

Book OF a Lifetime...FOR a Lifetime
Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students
Widely used in Colleges and Seminaries
Highly commended by leading Magazines and Ministers
(Full particulars sent on request)

764 pages. Cloth Binding. Only $2.00.
Order from your Bookstore, or
H. H. HALLEY, Box 774, Chicago 90, Illinois

Drive-In Services

BOSTON — A Roman Catholic owner donated the facilities of his outdoor theater to the Massachusetts Council of Churches for the first drive-in service to be held in the state.

About 350 families, dressed in summer sportswear, sat in their cars while Dr. Ernest L. Mills, pastor of Parkham Street Methodist Church here, preached a sermon and two other Protestant clergymen assisted him in the service.

Manuel Lima, owner of the theater, said it would be available without charge for services during the rest of the summer. Council representatives said that the drive-in worship was instituted to combat the summer drop in church attendance.

On A Wide Circuit

W. W. REID

"For Fear"

Two centuries ago, the French philosopher Baron de Montesquieu, told his fellow countrymen, "As virtue is necessary in a republic and honor in a monarchy, fear is required in a despotism. As for virtue, it is not at all necessary in a despotism, and honor would be dangerous there."

The despot knows that he can remain in power only so long as men fear him. And that fear keeps men in mental and spiritual jails as well as in physical dungeons. Fear stabs to death invention, and art, and discovery, and the humanities: under what despotism did any great human enlightenment come? Fear paralyzes human endeavor; all progress comes to a standstill; the leaders of thought slink back from the front ranks. Did not Galileo "recant" his own scientific discoveries "for fear?" Did not some churchmen in Europe forsake their beliefs not too many years ago "for fear" (others suffering jail and death rather than deny their beliefs?) Are not some scientists in communist lands today reported betraying their own sciences "for fear?"

It is because of this paralyzing and deadening power of fear that I am concerned with the wide range of regimenting men and women into "right thinking" that is accompanying the hysterical anti-communist campaign in the United States. Men and women — some of them leaders in government, in education, in the arts — are being forced by well-meaning fellow-citizens to suppress their beliefs, to soften their speech, to cease their delving into topics vital to our national and world life "for fear." For fear of what? For fear of being stigmatized as "communists," as "reds," as "parlor (or

ı) pinks," as "fellow travelers," as "fol- of the party line." Almost any ex- ɔn of an opinion that does not "line e" with current American average pub- inion is sure to be labelled subversive orse) by someone. And he who is so d is, law to the contrary notwithstand- uilty until he can prove his innocence too easy a matter in our hysterical of mind).

ɔu think I am exaggerating the danger ıerica, turn back a few weeks ago to a of colleges and universities, made by ss a sane paper than the *New York*, showing a drying up of political and discussions and study on the nation's ıses "for fear of reprisal or criticism." just likely that some of these studies ıat the nation most needs at this critical re of its history! The articles, written scholar in the field, state that in aca- circles, because of current feelings, is an atmosphere of "censorship, wari- caution, and inhibition," overshadowing ıts and professors alike. It is shown in ways among them: "shying away, both ally and intellectually, from an associa- vith the words 'liberal,' 'peace,' 'free- and from classmates of a liberal stripe;" y a "reluctance to handle current un- ar concepts, even in classroom work, they may be part of a study program." l what about the Christian church in ica? *You* answer these questions: Have ergymen retreated from their liberalism fear" when "pink fringes" (or even r dyed ones) have been mentioned? any superintendents or any pastoral ns committees questioned or "cau- l" any minister about his ideas on so- r political issues? or suggested that he liate himself from some "mentioned" ? Has any clergyman toned down his n in order not to arouse some vigilant l, or not to counter some current com- ty feeling?

r can paralyze a people — and kill

ıRE-For-Korea" Drive

e "CARE-for-Korea" campaign voted by General Federation of Women's Clubs uston will open on November 12th and n Thanksgiving Day — in time to save ın women and children from hunger cold this winter.

tes for the drive to raise funds to send E food and textile packages to destitute ın war victims were announced by Dor- D. Houghton, president of the General ration, and Sara A. Whitehurst, chair- of the Council of International Clubs, joint appeal to every state, district and to start planning now for local solicita- in support of "this magnificent effort ercy."

least three million persons have been homeless and desolate by the fighting in South Korea, the federation leaders pointed out in emphasizing the importance of success for the campaign, which has a goal of $1,500,000 — enough to provide 150,000 CARE relief packages. The gifts will be a visible pledge of fellowship with the four and a half million clubwomen in Korea who are affiliated with the federation.

Through CARE and the United Nations Civil Assistance Command Teams, Mrs. Houghton and Mrs. Whitehurst explained, the packages will be delivered in Korea before Christmas, and thus will help prevent the tremendous loss of life that came to uncounted Korean women and children last winter.

"Korean families need food and clothing for their starving children," the federation officers declared, in urging the wholehearted support of every unit. "Food is desperately needed for the thousands of homeless children whose parents have been killed

• • • • • •

"The youthful minister who had gone into his pulpit with such bold confidence came out an hour later with his head bowed in shame. The comment of an elderly minister was :'If you had gone into the pulpit as you came out, you would have come out as you went in.'"

* * * *

G. Ray Jordan, "You Can Preach," Revell, New York.

• • • • • •

. . . orphans who are wandering dazed and frightened over the ruined land. They need clothes for the bitter Korean winter . . . they need shelter and they need hope. . . . Nothing less than tremendous, decisive success will do to meet so gigantic a need. We hope members and their allies will ring every doorbell in town, appeal to every fellow citizen, utilize every possible idea and resource, and raise every available penny to support this magnificent effort of mercy."

To spearhead local solicitations, every state, district and club is being asked to appoint a chairman of the Council of International Clubs or a campaign chairman. Campaign leaders are further asked to enlist the assistance of the various men's and women's organizations in each community to sponsor a fund-raising benefit, and to see that the entire community is informed, through the press, radio and platform, that every individual may help. Over-all campaign kits, information and suggestions will be provided by the general federation.

CARE's package program for Korea has been approved by the U.S. State Department's advisory committee on voluntary foreign aid and has been endorsed by President Truman and General Ridgway. Funds raised in the campaign will be applied toward six types of CARE packages compiled to meet specific Korean needs: woolen blanket, cotton textiles, $7 each; food, woolen fabrics, underwear, $10 each; knitting wool, $13. Delivery will be made to the most destitute orphanages, refugee families and other civilian war victims.

Threaten Court Test

WASHINGTON, D.C. — A court test of the constitutionality of federal grants to sectarian hospitals was threatened by two Protestants at a Senate hearing. Making the threat were Dr. Glenn L. Archer, executive director of Protestants and Other Americans United For Separation of Church and State, and Dr. Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Afiairs. The two testified at a Senate District of Columbia hearing on legislation extending public assistance to non-profit hospitals in the capital.

Meanwhile, other spokesmen, including former Senator John A. Danaher of Connecticut, defended the constitutionality of the measure, which passed the House recently. The bill would extend public funds on a 50-50 matching basis to four non-profit hospitals, including two sectarian institutions, which plan to erect new buildings.

Spokesmen were present at the hearing from Providence Hospital, a Roman Catholic institution, and Sibley Memorial Hospital, a Methodist institution. They told of the need for new hospital facilities and said they would be able to rebuild only if public help, as proposed by the bill, is forthcoming.

Mr. Danaher, speaking as an advisory member of the Providence Hospital board, said that ample precedent existed for the type of federal aid which has been given sectarian hospitals under the Hill-Burton Act. He said that if it was not illegal for the taxpayers to pay the salary of a Protestant minister who serves as chaplain of the United States Senate, and if other forms of church-state co-operation were not illegal, he did not see how it was unconstitutional to extend help to charitable institutions which serve the public.

PULPIT & CHOIR GOWNS

Pulpit Hangings -- Bible Markers
Communion Linens -- Altar Cloths
Embroideries -- Fabrics
Custom Tailoring for Clergymen
1837 **Marking 114 years** 1951
of service
to the church and clergy
COX SONS & VINING, INC.
132 East 23rd St., N. Y. 10, N. Y.

The Third Statement On Peace

By the women of unarmed Japan at the approach of a one-sided peace treaty, August 15, 1951.

We wrote Mr. Dulles, when he was visiting Japan, two letters concerning the peace treaty and expressed our recommendations for such a treaty as would enable us to adhere to our national policy of absolute peace, so explicitly stated in the constitution of new Japan. We eagerly anticipated that Mr. Dulles would exert every effort for final agreement on the peace treaty among all the allied nations; including Soviet Russia and communist China.

We are now greatly grieved and disheartened, however, for the sake of the peace of Japan, of the Far East and of the world, to find that Mr. Dulles' draft treaty, which is about to be signed, includes terms which are against the ideals and objectives of new Japan and tend to compel our nation to violate its own constitution, and at the same time to discourage our friendship and co-operation with communist China and all other countries in Asia.

We hereby declare that the attitude of the Yoshida Cabinet which seems to concur with such a treaty, does by no means reflect the opinion of the majority of the nation. It is particularly clear that the desire of women is not at all expressed in it. Therefore; we take this opportunity to re-state the opinion of the women of unarmed Japan by making public the following five recommendations:

1. The ideal of unarmed state of absolute peace, renouncing war in its constitution, is something which has been earned at the great cost of the war. This ideal is the sole motivating force and reason for existence of new Japan. If we should fail to accomplish this ideal, we shall lose the significance of our existence as a nation and this will mean our spiritual destruction. Even a defensive war would lead to this same disaster.

2. It is desired for the sake of world peace, that Japan, as well as all the Asiatic countries, remain and develop as neutral zones, as the third power, belonging to neither the U.S. nor Soviet bloc. In reality, there are some nations which have already affiliated themselves with the Soviet power and some others which have come under the U.S. influence. We must not overlook the fact, however, that there are such countries as India, Pakistan, and Burma which still remain outside the influence of either, and stand as neutral zones. Although the tendency which is shown to us by India today is still very weak yet, what is right is right and we believe Japan's effort for world peace must also follow along the same line. The strengthening of this third power through goodwill and co-operation among Asiatic countries will save the crisis of Asia and of the world.

3. It is only reasonable that Japan should pay indemnity for the damages that old Japan has inflicted upon the Asiatic countries by her aggression. Lack of economic ability is not a sufficient justification for the refusal to pay indemnity. It is true that our life is threatened by great poverty and deprivation, yet we should endeavor to pay what we owe, as it will be the sole means of atonement for what we have done. The anger, hatred and feeling of fear that still remain in the hearts of the people of the Philippines, who suffered the greatest damage from the Japanese invasion, give deep sorrow to those Japanese looking for friendly relationship with all people. But we realize these feelings can be erased only by means of the sincere good will of our people.

4. It is needless to repeat that Japan's rearmament, U.S.-Japan Security Pact, and other military agreements, are all in violation of the peaceful principle of our constitution. A series of these agreements which are prepared with the anticipation or the assumption of Russian aggression and taking advantage of its threat, defeat their purposes as they tend to accelerate the tension between the two powers in Japan and in the Far East. Men have experienced already that armament for peace is nothing but preparation for war. We believe that humanity, deep-rooted in the truth, is far stronger than a million armies of any modern arms. We hope to achieve world peace and security through the reorganization of the United Nations, which is our symbol of conscience of the world. We sincerely hope for sake of world peace that Japan and countries yet to join the United Nations be permitted to participate in the reorga tion in the near future.

5. The word, U.S.-Japan Economic operation, carries a very bright and pro ing tone. Yet the militaristic nature of pact cannot be concealed so long as its nature means adoptation and co-operatio the foreign policy of the United States assistance in her enormous military progr To our regret we cannot expect from su pact any revival of peaceful industry, opening of trades with Asiatic countries, a higher standard of living for the gen public.

We are not statesmen, or diplomats economists or engineers. We may ap to them quite unrealistic. But those confine themselves to certain viewpoints base their outlook and thinking upon re are apt to forget humanitarianism. women and mothers who are to protect precious lives of mankind, hope to b constant reminder to the world of its dividuals. We want always to think act from the standpoint of humanitarian

Upholds Priest As Education Head

Providence, R.I. — Gov. Dennis J. Rob has upheld the election of a Roman Cath priest as chairman of the new Rhode Isl State Board of Education.

Election of the Rev. Cornelius B. Col of St. Bernard's Church, North Kingsto had been criticized as "incongruous and picious" in a sermon by the Rev. Norma Townsend, pastor of the Quidnessett B tist Church in the same town.

In backing Father Collins, Governor R erts told the Baptist pastor that the sev member board supervises standards in b public and private schools. The govern who appointed the priest to the board, s "Father Collins is an outstanding citizen state and has had a vast experience in field of education. Members of the bo subsequently elected him as chairman."

In his sermon, Mr. Townsend claimed th as a priest of the church, Father Collins dedicated to follow papal encyclicals a canon law, including those relating to education of children. He also conten that The Roman Catholic Church attem to undermine public education by seeki legislative sanction for free transportati textbooks, lunches and other services parochial school pupils.

INSURANCE

— S. T. EMERY —

Gilmour, Rothery & Co.

FORTY BROAD STREET, BOSTON

NOW IS THE TIME !

Churches, Schools, Colleges Start their busiest period

Christmas, too, is just around the corner !

When you think of a Bible as a gift or for yourself

REMEMBER

At Every Price Level Best Value

Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

R. M. BRADLEY & CO., INC

REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

Baptist pastor announced the opening ember of a kindergarten at his church p locally those Protestant parents who een sending their children to the pa- kindergarten" at Father Collins' . (North Kingstown has no public kindergarten.)

er Collins was elected chairman of the ducation board last June 25th by fel- nembers on the nomination of a lay- The nomination was seconded by the ohn B. Lyte, rector of All Saints' Epis- Church.

Area Calendar

n and New York Areas)

3-7 — Boston Area Pastors' Assembly eva Point Camp, Lake Winnipesaukee, v Hampshire.

20 — Executive Committee of the rld Council's Conference of U.S.A. nber churches, New York.

22 — Layman's Rally, Camp Alders-, Rhode Island.

— Woman's Society of Christian Ser-, New England Conference executive rd, St. John's Church, Watertown, Mass. a.m.

5 — Lynn District Woman's Society of ristian Service, Crawford Memorial urch, Winchester, Mass. 10 a.m.

11 — Boston Woman's Society of Chris- Service, Church of All Nations, Bos- . 10 a.m.

12-14 — National Conference on The ristian Family, Chicago, Ill.

16 — Springfield District Woman's So- ty of Christian Service, New England nference, Northampton, Mass.

17 — Worcester District Woman's So- ty of Christian Service, Saxonville Meth- ist Church, Saxonville, Mass. 10:30 a.m.

30 — New England Conference fall eting of the Woman's Society of Chris- n Service, Newtonville, Mass.

ish Headquarters

EW YORK — A new $1,000,000 head- ters building was occupied by the n of American Hebrew Congregations Sept. 1st when the central body of Re- Judaism moved its offices from Cin- ati.

be known as the House of Living ism, the new seven-story variegated lime- e structure was made possible by a large from the late Dr. Albert A. Berg, sur- and philanthropist, and funds contrib- through the National Federation of ple Sisterhoods, an affiliated organiza-

anding across from Temple Emanu-El at Fifth Avenue and 65th Street, the building houses an audio-visual center, a small chapel, a library pertaining specifically to synagogue matters and an exhibit room for ceremonial objects.

Etched on the front and side surfaces are two Biblical quotations: "Love Thy Neighbor as Thyself" (Leviticus 19:18) and "Do Justly, Love Mercy, Walk Humbly With Thy God" (Micah 6:8).

The edifice will contain the offices, not only of the Union and the Federation of Sisterhoods, but also of the National Federation of Temple Brotherhoods, the National Federation of Temple Youth, the Jewish Chautauqua Society, and the New York Federation of Reform Synagogues, all union affiliates.

Another agency to have headquarters in the building will be the Combined Campaign of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion.

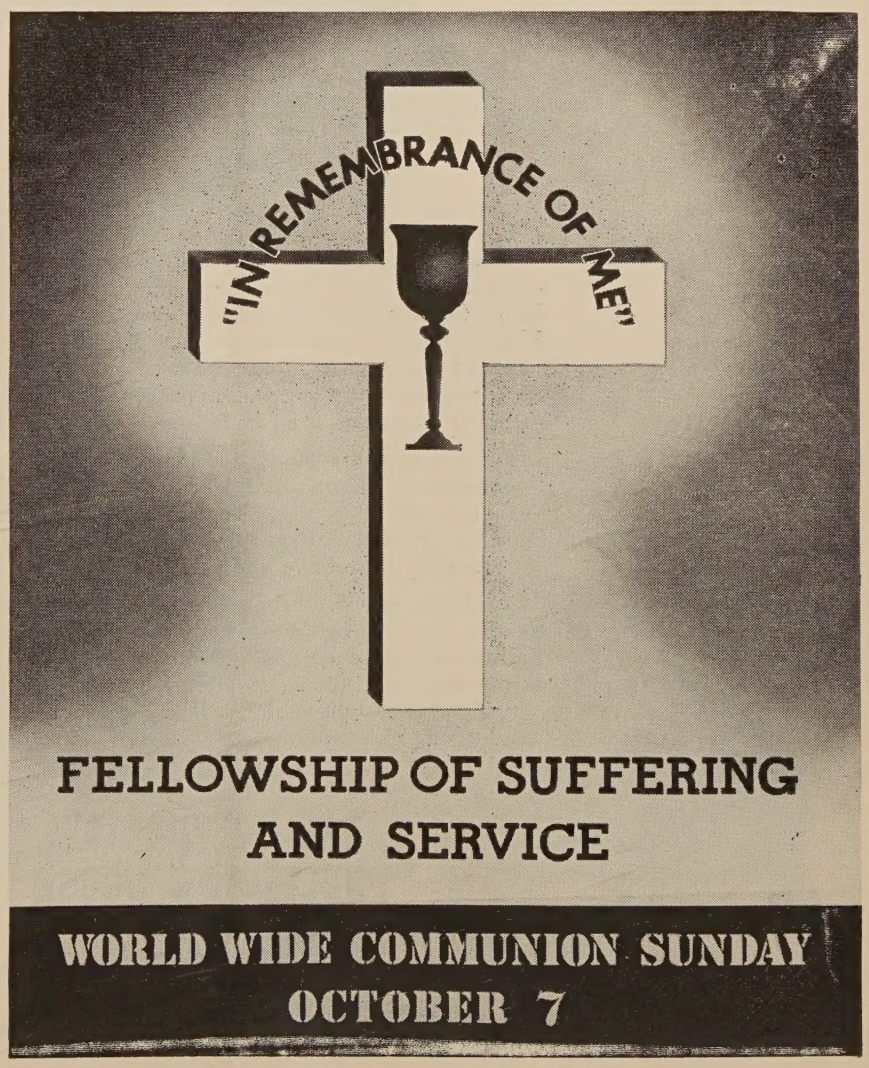
Formal dedication services will be held Oct. 26th-28th, when most of the Union affiliates will hold executive board meetings. It is expected that several hundred representatives of the 440 Reform congregations throughout the country will be present for the occasion.

The union voted to move to New York at its biennial assembly in 1948. It has had its center in Cincinnati since the late Rabbi Isaac Meyer Wise founded the organization there 78 years ago.

Priest Acquitted

AMMAN, Jordan — Father Ibrahim Ayyad, secretary of the Latin Rite patriarchate in Jerusalem, was among four defendants acquitted by a military court of complicity in the assassination of King Abdullah of Jordan. Six other defendants were sentenced to death for the crime, two in absentia.

Among those acquitted with Father Ayyad, was Dr. David El Housseini, cousin of Haj Amin El Housseini, the former Grand Mufti of Jerusalem. Another cousin of the Grand Mufti, Dr. Moussa El Housseini was condemned to death.



Send all gifts to your Conference Treasurer or
Dr. Thomas B. Lugg, Treasurer, 740 Rush St. Chicago 11, Ill.

EDERAL ENGRAVING CO.
FOR QUALITY AND SERVICE
DAY and NIGHT
Phone LIBerty 2496 — 2497
AST ST. BOSTON MASS.

Library of the
UNION THEOLOGICAL SEMINARY
New York

The Adult Bible Course Begins Its Fourth Year in October

ADULT STUDENT

Now is the time for your adult class to begin this series of lessons in *Adult Student* . . . for in October, the ADULT BIBLE COURSE takes up "Great Ideas in the Old Testament." More and more Methodists are discovering the interest and value of the ADULT BIBLE COURSE, especially since it has been recently enlarged and improved to provide the most complete treatment of every lesson.

The fourth year's study will include such units as "God's Spokesmen," "Giving Life Moral Foundations," "God Reveals Himself to Israel," "The Problem of Evil," and "The Worth of Persons." Here you will find a solid background for studying your Bible and understanding it.

Adult Student also brings you the INTERNATIONAL LESSON SERIES, with courses this year on both the Old and New Testaments. Its magazine section is filled with timely, informative, and inspiring articles . . . features for your private study and class discussions. *Write for a sample copy of* ADULT STUDENT *today* . . . per quarter, 30¢

THE METHODIST PUBLISHING HOUSE

Baltimore 3	Chicago 11	Cincinnati 2	Dallas 1
Detroit 1	Kansas City 6	Nashville 2	New York 11
Pittsburgh 30	Portland 5	Richmond 16	San Francisco 2